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THE

WOODSTOCK LETTERS

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ROME—THE COLLEGE OF MONDRAGONE.

A Letter from Mr. Walter F. Thornton, S. J.[1]

GREGORIAN UNIVERSITY
(COLLEGIO ROMANO), ROME,
February 10, 1899.

REV. AND DEAR FATHER,
P. C.

In answer to your letter of the 23rd ult., asking for something that will be of interest to the readers of the LETTERS, perhaps I cannot do better on the present occasion than give a brief account of Mondragone—its past history and present troubles. This sketch, brief though it be, may serve to introduce to Ours a college hardly known in America, and at the same time show the difficulties we encounter under a masonic and almost godless government.

The Romans tell us that no one leaves Rome without seeing Frascati, and I may add that no one sees Frascati without visiting Mondragone. Built on the slope of the ancient Tusculum by Cardinal Altemps under Gregory XIII., in 1580, it long served as an ideal villa during the Summer months, when the intense heat made life anything but pleasant in Rome and the surrounding Campagna. On the death of Cardinal Altemps the estate passed to Cardinal Camillo Borghese, afterwards Pope Paul V., and on the death of this pontiff it became the country seat of the Borghese family down to 1865. On Feb. 2, of that year Prince Marc Antonio Borghese turned over the palace and

[1] Mr. Thornton is a native of California and belongs to the California Mission. He is now in his second year of theology at the Gregorian University.

grounds to our fathers, with the understanding that we should open there a college for the instruction of Catholic youth. We not only had the palace and grounds free, but the prince even took it upon himself to keep the place in perfect condition. He who knows what a Roman palace is, such as Mondragone, will readily appreciate the great liberality of Prince Borghese. The fathers began the college with eight or ten boys, but when the word spread around that the Jesuits had opened a college for boarders, the number soon ran up to seventy or eighty with a goodly number of day scholars from the surrounding towns of Frascati, Monte Porzio (Catone) and Rocca di Papa.

In 1886, Prince Marc Antonio Borghese, then quite old, wished to enter into an agreement with Father Bonanni, then rector, by which the stability of the college would be guaranteed for some years, at least, after his death. Accordingly it was agreed, that for nine years the fathers should have absolute possession of the palace, with the proviso that they should spend 5000 lire a year (about $1000) for the necessary repairs and improvements. The same year Prince Marc Antonio died and his son, Don Paolo, succeeded to his title and estates. The financial crash which involved many of the noble Roman families and principally the Borghese family was the turning point in the history of Mondragone. This villa with the other vast possessions of the prince was handed over to a board of administration for the benefit of his creditors, and it was determined that Mondragone should be sold. The price asked was 600,000 lire; they might as well have asked a gold mine. The property was undoubtedly worth the money but we did not have it. They finally offered it for 500,000 but even this we could not raise, and on the 23rd of May, 1895, Father Caterini, then rector, sent circulars to the parents in which he announced, that at the end of the scholastic year Mondragone would cease to exist as a college. The Holy Father took it very much to heart that we should be compelled to close the college for want of funds, and in an audience with Father Caterini on Aug. 14, of the same year, expressed an earnest wish that we should once more strive to overcome all obstacles and buy the place. The Holy Father promised to aid us materially. New negotiations were opened with the administration, and, finally by the aid we received from the Holy Father and with contributions from other provinces of the Society we purchased Mondragone for 400,000 lire a few days before the time announced for the public sale.

The estate now our own, a new era dawned on Mondragone. The Roman nobility, many of the deputies and not

a few senators sent their sons to us. It is the old story. Senators and deputies may publicly abuse us, but they know well what Jesuit education means, and at least when it is a question of their own kith and kin, they want it. Would to God that some of them were as anxious for the solid religious education of all youth as they are for that of their own children! From 1895 to the present time, our pupils have steadily increased in numbers and the excellence of their public examinations before the government under the most trying circumstances has attracted wide-spread attention. But this leads to the second chapter—to the present troubles of Mondragone.

To understand these well, it will be necessary to take a survey of public instruction in Italy,—a system of education born with the breach in the Porta pia, and in its application antagonistic to religious instruction; a system, in a word, which eliminates God from the schools and trusts to reason or false doctrine for the future. In the first place, the universities of Italy all belong to the state and professional men, as doctors and lawyers, have no legal standing, unless they possess a degree from one of these universities. The elementary schools are all municipal, and elementary education is compulsory. It goes without saying that this education is purely secular. Secondary education comprises the Gymnasia and Lyceum, the former lasting five years and the latter three years. The Gymnasium would in some way correspond to our college work as far as rhetoric. The Lyceum embraces a lot of nondescript matter which the government terms "philosophy." Aside from this physics, chemistry, biology, are tanght, with the elements of mostly all the other "ologies" in the dictionary. These Gymnasia and Lyceums are either municipal or government institutions; if municipal, they are virtually under the control of the government and subject to it. No one can enter the university with the hope of obtaining a degree, unless he has passed a successful examination in the Lyceum and obtained the "Licentiate." The examiners for the Licentiate are the eight professors of the Lyceum, and each is supposed to examine in the matter explained during the year.

Now, anyone who has studied in a private institute for a stipulated length of time under teachers who have a university degree or at least a Licentiate with regard to certain lower branches, may present himself for this examination at the proper time. Here looms up the great difficulty under which Catholic colleges labor. First their teachers must have government diplomas without which they cannot teach under any condition. The hardship this works

on our scholastics is evident at a glance. Their regency is passed as simple prefects of discipline, whilst the places which they could otherwise fill with credit, must be given over not unfrequently to secular teachers. Their spare hours must be spent in cramming for the government examination that they may finally take up a class: Secondly, the pupils must submit to an examination under professors bearing a personal grudge against everything religious,—under professors jealous of their own prerogatives, and who imagine that no education worth mentioning can be had out of the halls in which they hold sway. Again, pupils from Catholic colleges must give at one and the same time, an examination in matter comprising the three years' course, whilst the pupils of the Lyceum give a yearly examination. Now by the Casati law, the minister of public instruction has the right in certain cases and under certain conditions of granting to some schools what is termed a "pareggiamento,"—viz., rights equal to those enjoyed by the Gymnasia and Lyceums. Those who obtain this right have also the privilege of conducting their examinations under their own professors; the government simply sending an official whose duty it is to see that the law regarding examinations is properly carried out. This privilege has already been granted to at least two Catholic colleges in central Italy,—one in charge of the Benedictines, the other here in Rome, under the fathers of the Pious Schools. It was this same privilege that our fathers were very anxious to obtain for Mondragone.

Accordingly in May of last year, some friends of the fathers approached on this subject Gallo, then Minister of Public Instruction in the former Rudini Ministry. Before he had time to consider the question the Rudini Ministry fell. Later on a petition was made to Cremona, Minister of Public Instruction in the second Rudini Ministry, but he without considering the petition at all, brusquely rejected the proposal, saying at the same time, that he would never grant any such favor to the Jesuits. Under the present Pelloux Ministry, Bacelli was chosen Minister of Public Instruction and the fathers thought the time opportune for another attempt. Accordingly in July of last year some of the deputies approached Bacelli on the subject and he did not show himself opposed to the proposition. On the contrary, he affirmed that it was just and that he would give it his earnest consideration. Later on he expressed a desire of having a petition signed by a number of deputies. He expected a storm on the re-opening of parliament and when it would break he wished some protection. He knew that

if he granted the "pareggiamento," he would be interpellated in parliament regarding his action, and if he had this petition he could say that he did only that which many of the deputies themselves had asked. The petition was immediately circulated among the deputies and in a few days it received 108 signatures [The Italian Parliament consists of 508 members]. It may be interesting to the readers of the LETTERS to know that the last name was that of the famous Crispi. A certain deputy who was asked to sign the document, refused. When asked why he would not do for Mondragone that which he had already done for the Benedictines, he answered: "Ah, my friend, the Benedictines are not the Jesuits." Another deputy, a socialist, when asked to sign it, hesitated for some moments, then taking up the pen slowly wrote his name, saying: "I also at least on my death bed, will need the help of the Jesuits." To make things perfectly legal from every point of view, a petition was also sent from Monte Porzio (Catone), in the municipality of which Mondragone is situated. Frascati too was not behind with a similar petition. Before the document bearing the signatures of the deputies was presented to Bacelli, care was taken to have it photographed and certified copies made of it. A few days after receiving the documents, Bacelli signed the decree granting the "pareggiamento," and on Dec. 8, dispatched it to Mondragone.

On the 16th of the same month the decree appeared in the official bulletin. The bulletin was hardly out before the expected storm broke in all its fury. Every paper in Italy, and many abroad, had articles on Bacelli and Mondragone. Some of the anti-clerical papers recognized the justice of the decree, others looked upon it as a national calamity. The organs of the Jews and those in the interests of the masonic bodies were most vituperative and roundly abused both Bacelli and the Jesuits. Here happened a curious thing. The officials in the bureau of education announced that they had what they called "qualms of conscience" with regard to the legality of the decree. Bacelli himself began to waver. Then it was suddenly announced that the document, with the signatures of the deputies and the petition from Monte Porzio (Catone), had been lost from the archives. Monte Porzio immediately supplied another petition, and when it was known that the Jesuits had photographs and certified copies of the former, it also was soon found among the archives. Bacelli's turn now came for "qualms of conscience" with the result that on the 28th of December the decree was recalled.

On Jan. 25, parliament re-opened and four deputies gave

notice that they would interpellate Bacelli on his late action. Accordingly, on Feb. 7, Bovio in a long tirade against the Jesuits and in the midst of great noise, demanded an explanation from the Minister of Public Instruction. Bacelli's answer was to the effect, that, after consultation with eminent jurisconsults, he found that the decree was against the Casati law and consequently he recalled it. I might remark, in concluding this sketch, that the Casati law reminds me of a pocket telescope—it may be manipulated at pleasure. When there is question of religious education it shuts tightly; when, on the contrary, it has to do with godless schools, it opens out *ad infinitum.*

Such is the history of Mondragone from its inception to the present time. What has been said of Mondragone with respect to the laws governing education, may be said of all our colleges in Italy. Working under almost insurmountable obstacles, our fathers continue in the present as in the past, to rear up men who are at once an honor to the Church and Society. Harassed on all sides by the enemies of the Church, they work on silently, but the fruit of their labor is everywhere apparent. I doubt not but that in God's own good time, by following faithfully in the footsteps of our Holy Father and our traditions, we shall once again, untrammelled by iniquitous laws and a worse government, enjoy that freedom of action in our method of education which has been productive of such wonderful results in happier times.

Servus tuus in Xto.,

WALTER F. THORNTON, S. J.

COMPOSITION WORK IN THE GRAMMAR CLASSES.

Perhaps there is no branch in which the young and inexperienced teacher blunders more than in English Composition. For his Latin and Greek, his Arithmetic and History, the matter is marked and definitely, but for English Composition he is often left to his own ingenuity. Nor has he many authors to propose as models to his youthful class. Stories there are in abundance, but the acknowledged classic and standard authors are claimed by the professors of the higher classes, who far from complaining of a dearth of matter find it difficult to select models from the rich mine of classic literature.

The Ratio supposes us to study the best models in every language, and to imitate them in theme and composition work. The question arises, then, what authors can be proposed as models for the lower classes, and how are the young students to be taught to imitate these authors? Let us begin with the lowest of the classes (Inf. Gram. Inf. Ord.), for here we meet with the greatest difficulty. We suggest that composition work be limited to two kinds or methods:

1) Reproduction.
2) Amplification.

In this short paper we wish to treat only of Reproduction. It is the easier of the two methods and should occupy the boy during the greater part of the first, and for some time at least during the second and third year at college. The name explains itself; it consists simply in reproducing what the professor has given. A selection is read, then, if necessary, given orally to the class: finally, the title is dictated or written on the blackboard with three or four of the principal headings.

Let us suppose that the teacher choses for his subject the pathetic account of the death of Tarcisius from the twenty-second chapter of "Fabiola." Here, as in many other instances, it will be necessary to omit certain parts of the selection in order to reduce it to the proper length. To read the whole of this chapter to the class would confuse the boys; but from it can be culled a simple and touching story which the slowest student will be able to understand and reproduce.

The first two pages of the chapter the teacher tells in his own words:—Many Christians had been arrested and were to suffer martyrdom. An attempt was to be made to bring them the holy Viaticum to strengthen them for the combat. It was the end of Mass.

The sacred Bread was prepared, and the priest (Dionysius) turned round from the altar on which it was placed, to see who would be its safest bearer. Before any other could step forth, the young acolyte Tarcisius knelt at his feet. With his hands extended before him, ready to receive the sacred deposit, with a countenance beautiful in its lovely innocence as an angel's, he seemed to entreat for preference, and even to claim it.

"Thou art too young, my child," said the kind priest, filled with admiration of the picture before him.

"My youth, holy father, will be my best protection. Oh! do not refuse me this great honor." The tears stood in the boy's eyes, and his cheeks glowed with a modest emotion, as he spoke these words. He stretched forth his hands eagerly, and his entreaty was so full of fervor and courage, that the plea was irresistible. The priest took the Divine Mysteries wrapped up carefully in a linen cloth, then in an outer covering, and put them on his palms, saying:—

"Remember, Tarcisius, what a treasure is intrusted to thy feeble care. Avoid public places as thou goest along; and remember that holy things must not be delivered to dogs, nor pearls cast before swine. Thou wilt keep safely God's sacred gifts?"

"I will die rather than betray them," answered the holy youth, as he folded the heavenly trust in the bosom of his tunic.

Tarcisius hastened on and shortly came to an open space, where boys, just escaped from school, were beginning to play.

"We just want one more to make up the game; where shall we get him?" said their leader.

"Capital!" exclaimed another, "here comes Tarcisius whom I have not seen for an age. He used to be an excellent hand at all sports. Come, Tarcisius," he added, stopping him by seizing his arm, "whither so fast? take a part in our game, that's a good fellow."

"I can't, Petelius, I really can't, I am going on business of great importance."

"But you shall," exclaimed the first speaker, a strong and bullying youth, laying hold of him. "I will have no sulking when I want anything done, so come, join us at once."

"I entreat you," said the poor boy, feelingly, "do let me go."

"No such thing," replied the other. "What is that you seem to be carrying so carefully in your bosom?" and he snatched at the sacred deposit in his breast.

"Never, never," answered the child, looking up towards heaven.

"I *will* see it," insisted the other rudely; "I will know what is this wonderful secret." And he commenced pulling him roughly about. A crowd of men from the neighborhood soon got round; and all asked eagerly what was the matter. They saw a boy, who, with folded arms, seemed endowed with supernatural strength, as he resisted every effort of one much bigger and stronger, to make him reveal what he was bearing. Cuffs, pulls, blows, kicks seemed to have no effect. He bore them all without a murmur, or an attempt to retaliate; but he unflinchingly kept his purpose.

"He is a Christian ass," said one, "bearing the mysteries."

This was enough. Heathen curiosity, to see the mysteries of the Christians revealed, and to insult them, was aroused, and a general demand was made to Tarcisius, to yield up his charge. "Never, with my life," was his reply. A heavy blow from a smith's fist nearly stunned him, while the blood flowed from the wound. Another and another followed, until covered with bruises, but with arms crossed fast upon his breast, he fell heavily on the ground. The mob closed upon him, and were just seizing him to tear open his thrice-holy trust, when they felt themselves pushed aside right and left by some giant strength. Some went reeling to the further side of the square, others were spun round and round, they knew not how, till they fell where they were, and the rest retired before a tall athletic officer, who was the author of the overthrow. He had no sooner cleared the ground, than he was on his knees, and with tears in his eyes, raised up the bruised and dying boy, as tenderly as a mother could have done, and in most gentle tones asked him, "Are you much hurt, Tarcisius?"

"Never mind me, Quadratus," answered he, opening his eyes with a smile; "but I am bearing the divine mysteries; take care of them."

The soldier raised the boy in his arms with tenfold reverence, as if bearing, not only the sweet victim of a youthful sacrifice, a martyr's relics, but the very Lord and King of Martyrs.

The venerable Dionysius could hardly see from weeping as he removed the child's hands and took from his bosom, unviolated the Holy of holies; and he thought he looked more like an angel now, sleeping the martyr's slumber, than he did when living scarcely an hour before.

Having read the selection to the boys, the better to impress it on their minds, the professor tells it to them in his own words. After he has written the title and the three divisions on the blackboard, as given below, he again sums up the story briefly, grouping it under the different divisions.

The Death of Tarcisius.

1. Tarcisius receives the Mysteries.
2. He is attacked by his schoolmates.
3. Death—Quadratus.

With this system the boy loses no time in casting around for something to write about. When he opens his note book at home he has before him the title of his composition, and four or five lines to recall what he has heard in the classroom. His work is thus made easy and pleasant. With but little difficulty he writes a page of foolscap for his English exercise.

One of the first results of this method is that it inspires the young student with confidence. If with the matter supplied to him he has once accustomed himself to bring a page of foolscap as a weekly or bi-weekly exercise in composition, he will not be disheartened when later on he is required to bring the same or a greater amount when left to his own resources. Many of us can, no doubt, recall the

terrors of our first composition, when we were given a subject that suggested not an idea to our untrained minds. "The uses of fire," "Why do we eat?" were titles of compositions given to the writer during his first year at college. Not a word of explanation was added. The teacher announced the subject at the end of class, and then wondered why our composition work was so poor, while in other branches we were progressing fairly well. Here we see the difference between the skilled and the inexperienced teacher. The former will never give his class an exercise without explaining it; the latter chooses his subject hurriedly and gives it to his class without offering a single suggestion as to the development. Under the former, composition work is pleasant and progress is rapid; under the latter it is the most disagreeable task of the week; either the boy is faithful and spends an hour or more at his desk with no results, or he gives up his work after a short and unsuccessful attempt. If therefore *Reproduction* had nothing else in its favor than that it inspires the young students with confidence and gradually introduces them into the field of composition work, this of itself would be sufficient to recommend it.

But, it is objected, with such a system the boys are not taught to think. I can only appeal to the Ratio, which supposes such a thorough prælectio in the lower classes that the students are to be only attentive listeners, and must be ready to repeat what has been given them. Gradually it is true they are taught to think and act for themselves, but at first they are taken by the hand and led. It has ever been the accusation of those who know our system imperfectly that we leave nothing for the boys to do. This we deny; we claim that a prælectio is necessary for every class and for every branch of every class. It is as necessary for an English composition as for a Latin theme or version. We hope to be able to show that this work in *Reproduction* far from leaving the boys nothing to do requires of them careful and earnest labor.

Another advantage which can be derived from this method is that it can be made a means of interesting the boys in good books. I have a book which I want my class to read. I select from it what seems to me a most interesting chapter or part of a chapter. This I read to the boys and give it to them as the subject of a composition. If the selection is well chosen it may be sufficient to arouse a general interest in the book. If the first attempt does not succeed other selections may be added, or the professor may take occasion to make favorable comments on the book, either when giving the subject or when correcting the composi-

tions. In this way good books are placed in the hands of students, and unconsciously they are guided along a course of reading. When interest has been aroused in one book, the professor can pass on to another. It is not my intention here to give a list of books. A visit to the students' library will enable the professor to make a judicious selection. The writer found Fabiola a useful book for such work:— the fight in the opening chapter, the death of the old schoolmaster, the story of Tarcisius are excellent subjects for composition. The latter especially is very taking; even the laggard will bring a good composition on the tragic death of the brave Tarcisius. Another book, perhaps too little known, which offers many choice selections is the "Life of Joseph Haydn (Pustet & Co., $1.50, also in the "Ave Maria," 1883). There is scarcely a boy who will not read this book with the deepest interest.. It abounds in pathetic scenes, as, for instance, the touching incident when the young composer borrows a few pennies from his companion to buy one of his own productions, which he sees exposed for sale in a shop window. Besides the books which are entirely juvenile, such as "The Adventures of Tommy Bancroft" and "The King of the Golden Valley," others may be added such as the lives of great men, stories of travel and adventure or lessons from natural history. Thus composition work can be made a vehicle for conveying many useful lessons on a variety of topics. The writer found in the lives of the saints a rich mine of subjects. There is a heroism about these soldiers of the cross which captivates the small boy. Take for instance the life of St. Stanislaus; the persecution by his brother Paul, his flight in the dress of a pilgrim, his walking upon the water and receiving holy Communion at the hands of angels. The life of St. Francis Xavier, as well as that of venerable Joseph Anchieta, is a storehouse of interesting and instructive incidents. In fact there is not a life of a single saint which will not yield choice material for compositions.

After the teacher has selected his subject carefully and explained it thoroughly, his work is by no means finished. He must teach the boys how to revise and correct their own exercises. This must be done in the classroom. It is the most important and perhaps the most difficult work in regard to composition.

We suggest the following order. Let the teacher run over in a general way the whole set of compositions, pointing out the defects as also the various good points, reprimanding the negligent and praising those whose exercises bear evident marks of careful labor. Not every composi-

tion can be commented upon each time; but some of the best should be read to the class to serve as models. It might be well to put aside a whole set of compositions for future reference. After some weeks or months these can be compared to other compositions and the improvement noted.

Now the particular work of revision commences. In the first place all mistakes in spelling should be eliminated. It is really strange how often boys pass from one class to another and still make little or no progress in spelling. The reason is that boys have not been taught to discover their own mistakes. This can be done only in the classroom. The composition should be divided into sections. For instance let the boys begin with the first five lines, examining each word and consulting the dictionary for any words about whose spelling they doubt. The exercises can then be exchanged so that each boy examines his neighbor's paper. While the compositions are being thus corrected the teacher is here, there, and everywhere. It does not take him long to find out what boys are slow in this work of revision, and what boys need the greatest assistance. When he finds that some have failed to discover misspelled words, he should not point these words out, but should tell them that within such and such lines there are so many words which have not been corrected. Those who spell well and generally finish first, should be appointed *pædagogi* to assist the slower members of the class. This revision in the classroom should continue until at least three fourths of the class bring compositions free from all mistakes in spelling; the boys can then be left to do the work of correcting at home.

We must not forget to add in this connection the necessity of teaching the boys how to use a dictionary. Unless the young students have been forced to use it under the eyes of their professor many of them will never learn how to do so. They should be taught how to open and close the dictionary; how to do so with the least possible strain on the binding, hence not to let the cover hang over the edge of the desk or table; how to find words rapidly not by dampening the thumb and turning leaf after leaf, but by slightly raising the corner of the leaves and opening the book only when the place near the desired word has been found. The various signs in a dictionary are enigmas not only to the lads in the lower classes but also to the more advanced students. These signs, therefore, together with the quantities of words, abbreviations, etc., should all be explained; not theoretically and hurriedly, not during one

class only but for weeks, and the boys should handle their dictionaries under the direction of their teacher until he is assured that they can use them intelligently.

In regard to the private assistance which the teacher should give his class, we find the following advice in "Hints to Young Teachers," compiled by the fathers of the English Province. No. 67, "Very great good is done by calling a few boys, not more than two or three at a time, and teaching them how to work by working with them, and giving them the whole process of preparing their author and doing their theme. In this way they learn how to use their dictionary, gradus and grammar. In all individual help keep in mind that the main object is to teach the boy how to help himself for the future and not so much to save him labor for the present."

We come now to another important point in this work of revision. A boy's first composition is often one long sentence connected by a series of *ands*. Even the best of them use this little particle too often. "Oh, yes," our inexperienced teacher will object, "the boys may possibly use the *and* too often in the beginning of the school year, but I'll be able to correct them of this mistake in a few days." If a boy has learned in a year how to manage this little particle he has been well taught. The four concords in the Latin grammar seem easy indeed; the class learns the four rules in as many days, yet after four years of practice these rules are often violated. So it is with the little word *and*, it seems very easy to handle; we are to use it as a coupling-pin to connect word with word, and sentence with sentence:—nothing more simple! but it is so very easy to use it that we press it into service too often, and the result is that our composition is strung together like a pair of beads instead of being divided into sentences and paragraphs. Let us therefore declare war against the *ands;* but let us enter upon the warfare with the conviction that it will take months and even years to gain the victory. Even when we imagine that we have entirely destroyed the troublesome pests we shall find them springing up on every side like the hundred heads of the fabulous hydra.

While eradicating the *ands* we are necessarily teaching the boys how to construct a sentence and how to punctuate. The use of capitals and possessives, the choice of words, the division of the composition into paragraphs,—each of these can be introduced, not at the same time but gradually. When the boys understand one point well this can be left for home work and some other point be taken up in the classroom. In the beginning the professor should not de-

mand too much of the boys by forcing them to correct too many mistakes at once. Fault after fault should be taken up. No composition should be given without warning the boys against one particular mistake, and to bring an exercise free from *this* mistake should be the principal aim of the students. Above all let the teacher insist on careful work. No exercise should be accepted unless written in the boy's best hand, neatly folded, and free from all blots.

If such exercises are demanded of the boys, if students are called upon week after week to imitate, as far as they are capable of doing so, some choice selection which they have heard read and thoroughly explained, if they are kept constantly laboring to correct *one* fault, small though it be, if this work of revision is done under the eyes of the professor, if it is done until the members of the class are capable of correcting their own exercises; then we can rest assured that the boys are being taught how to think. They are being taught to do so gradually and systematically, so gradually, indeed, that they may not observe their own progress. Yet the progress is there; and the boy is being taught to think, he is learning far more than he would learn if left to work out his own composition unaided.

Let us sum up briefly the contents of these pages. We have suggested that the boys' work in composition be restricted to *Reproduction* during the greater part of the first year at college. Other methods may have their advantages. Many books recommend for beginners such exercises as the following:—To enumerate the objects in a room, the things seen on the way to school, the parts of a piece of furniture, etc. It is claimed that these exercises teach the students how to think and to be observant. But the writer found them unsatisfactory. The boys seemed to reap absolutely no fruit from them; on the contrary, such exercises seemed to dry up the imagination and to make composition work burdensome and void of all interest. We insist that to excite interest is necessary for success, not only in English composition but in all other branches. Listen to what St. Augustin says of his dislike for Greek, because he was forced to learn it under the guidance of a teacher who failed to excite interest and then used the lash to urge on his unwilling scholars: "The wooden horse lined with armed men, and the burning of Troy, and Creusa's shade and sad similitude were the choice spectacles of my vanity. Why then did I hate the Greek classics which have the like tales? For Homer also wove the like fictions and in a most sweet vein, yet he was bitter to my boyish taste. And so I

suppose would Virgil be to Grecian children if forced to learn him as I was Homer."

What is here said of Greek can be applied not only to the classics but to all branches. If we wish to succeed in teaching them we must lessen the labor of the boys and make their study a pleasure. This is all the more necessary for the younger students. We have endeavored to show how this interest can be kept up in composition work by means of *Reproductions*. The plan sketched here was, in part, suggested to the writer by a professor who had considerable experience in our colleges and in training juniors; and the writer after years of trial found the system entirely satisfactory.

RANDALL'S ISLAND— THE HOSPITALS, ASYLUMS AND SCHOOLS.

A Letter from the Chaplain, Father Ernest R. Ryan.

RANDALL'S ISLAND, NEW YORK,
February 16, 1899.

REV. AND DEAR FATHER,
P. C.

The Infants' Hospital, Children's Hospital, Schools for the Feeble-Minded, and Idiot-Asylums are the four institutions that come under the spiritual care of the Jesuit missionary who resides on Randall's Island. Besides these institutions, there are the lodging houses for workhouse people who are sent from Blackwell's Island to labor here, and the greater number of whom are Catholics. The House of Refuge is situated on the same island, but it is attended not by the resident chaplain, but, as your readers know well, by Father Hart. You have requested me to give some account of my labors among these different institutions; let us begin with the idiots.

There are about one hundred and ten Catholic male idiots and about forty-five female. Some of the idiots have mind enough to learn the simplest truths of faith and to learn their prayers. A few of them have intelligence sufficient to qualify them for confession and Communion. Communion they receive very rarely and only after giving the required answers each time. When they are to receive Communion, I hear their confessions early in the morning and

examine each penitent in catechism. Those who fail to give satisfactory answers are sent back to the ward. After confession and examination, Communion is administered, and the time of thanksgiving is spent in reciting the Litany of the Holy Name and other prayers. Then some hymns are sung, the favorite and best rendered being "Holy Patron," "Daily, Daily," "To Jesus Heart" and a hymn to the Blessed Mother of which I do not now recall the first words. A few little gifts of pious articles complete the joy of these simple worshippers and I bid them good morning.

Of the feeble-minded there are about one hundred and fifty Catholics, the majority of whom are monthly communicants. Two of them communicate daily and show the fruit in their blameless conduct and amiability and the frequency of their visits to the Blessed Sacrament. One of these saintly boys makes the Stations of the Cross every day, and says the Angelus and Rosary three times. He is sometimes hailed as "Priest" or "Father Skane" and is a successful catechist. You will say he is a pretty old "boy" when I tell you he is thirty-five. But the feeble-minded are always known as boys and girls though several of them are men and women. If a Woodstock logician on the hunt for someone to sack should challenge me to differentiate idiot and feeble-minded human beings from one another and from the normal-minded, I would escape the snare by choosing the *intelligence of consequences* as supplying a specific difference. For an idiot the *Ergo* has no meaning. For the feeble-minded it has a meaning only when the argument is very simple and the consequence obvious; while to the normal-minded it can be made intelligible even where the argument is complicated, and sustained effort is required to arrive at the deduction.

The normal-minded here are children who need special medical or surgical treatment, such as their parents or guardians cannot afford to pay for. About 215 of them are Catholics. The Jews among them are more numerous, the Protestants but few. Nearly all would become Catholics were they free to do so. The state of the Jewish children was formerly deplorable. They would show complete ignorance of Moses and Abraham and in many cases even of God, or they would bring out the little they know in a tangle of fables. Thus a boy of fifteen told me that Abraham, when a child, was put in a red hot stove by some bad men. Another answered concerning his knowledge of Abraham, Isaac, and Jacob, that he knew where Mr. Jacob's store was in a down town street. Visiting Mr. Goodhart, president of the Hebrew Sheltering Guardian Society, to

secure his consent for the baptism of a Russian Jew, I exposed to him this wretched spiritual condition of our Jewish patients. He exerted himself to remedy the evil and a Rabbi was appointed to act as chaplain. Since then the Jewish children have had services and religious instruction once a week, with the result of great improvement in the knowledge of God and his Commandments and in the practice of morning and evening prayer.

Let me digress here to say that Mr. Goodhart and I had a good talk about religion. He expressed profound respect for the Catholic Church, and spoke with enthusiasm of her ceremonies, saying that he hoped to see the day when the splendors of the Aaronitic Priesthood would be revived in Jewish worship. He was immovably opposed, however, to a Jew becoming a Catholic. He seemed to regard it very much as a patriotic American would regard the proposition to give up one of the States to a foreign power. The orthodox Jews, according to his account, look for a personal Messiah,—pronounced by him Mess-shee-ah. They believe he will come at the end of the world to judge mankind and to establish an eternal kingdom. The basis of judgment is to be good will. Men of good will may be confident of coming out all right. Prayers for the dead are never neglected by the Jews. Jews may give up every other religious practice, but the worst Jew, so long as he pretends to be a Jew at all, will pray at least for his dead parents. Mr. Goodhart could not enlighten me as to the reason why the Jews, who had been incorrigibly inclined to idolatry and had so frequently relapsed into it before the Christian era, had professed to worship Jehovah alone ever since.

Coming back to the priest's work here, let us go the rounds. Here is ward fifteen,—the receiving ward, where new-comers are quarantined for a time. "How many Catholics," we ask, "among the latest arrivals?" The nurse shows us the admission cards and we take the names, ages, etc., of the Catholics. Next we find out what they know and what sacraments they have received, and tell them what they are to learn. Afterwards we hear the lessons of children who have been some days or weeks in the ward. Leaving ward fifteen, we enter the industrial school, where girls are sewing and boys tinkering, making baskets and mats, and mending shoes. We must admire the work, make a joke or two, scold one fellow for not having sung loud enough in church, praise another for keeping his medal bright, listen to the complaint of a third, and so on. The

North Hospital is the next building. Here are girls from two years old to seventeen, afflicted with diseases of the eyes, ears or scalp. Most of the Catholics among them can go to Sunday school, but they are much in need of more frequent instruction so we give them a class in the ward. Corresponding to this North Hospital for girls is the South Hospital for boys, who also need some extra catechism classes during the week. In the surgical ward, which we go to next, there are some bed-ridden children to be instructed, and others who cannot go to church nor Sunday school and so must have their class in the ward.

The Sunday school is an old undertaking here. To the St. Vincent de Paul Society great praise is due for the constancy and efficiency with which the work has been attended to. The teachers are a delightful set of people and much beloved by the children. During my first summer here I gave a vacation to teachers and children for the hot weeks. It was a mistake so far as the children were concerned. They complained to me that they missed the teachers, and entreated that I would hasten the re-opening of Sunday school. Besides this spiritual work of mercy, the Vincentians send up several barrels of candy at Christmas, affording the best enjoyed treat to the children of all religions and to the workhouse women too. They also make a gift of money to me, with which I am able to procure bags of tobacco for the workhouse men, and they keep me supplied with rosaries, scapulars and other such articles.

The workhouse people give me lots to do, outside of the regular priestly services. Reconciliations between husbands and wives, between parents and children, and between relatives of different degrees; negotiations for revoking sentence or for shortening time; arrangements for the employment of those who are leaving the workhouse, and for their lodging and board while waiting to be employed; getting them out of prison by persuading some one to pay their fine after they have been newly arrested, and so on.

Now for the Infants' Hospital. The baptisms average about three a week. Babies who come here as foundlings or with their mothers give little work, but others that come with the note of Catholic, but without information as to whether they have been baptized or not, are the cause of a good deal of visiting or letter-writing. To make sure that all the Catholic babies are baptized, it is necessary to go through the wards frequently and examine the cards. You add to your list any new name found on the cards and then inquire about the baptism. If you are satisfied that the child has been baptized, you prefix a cross to its name.

Otherwise you note the address of its relatives or the people from whom it comes. If, as happens in three or four cases out of ten, the people written to, send you no answer, or if the answer is negative, you baptize. Infants adopted or placed out for nursing give extra work to the chaplain at times. Sometimes through mistake a Catholic infant is placed with non-Catholics. This is against the law and it is the chaplain's duty to busy himself about having the mistake corrected. We have a fine chapel here, with seats for four or five hundred. Mass is offered every day and the Blessed Sacrament kept perpetually in the tabernacle. There are two Masses on Sunday. Early Mass at the Infants' Hospital one Sunday and at the men's lodging house the next, and 9.00 o'clock Mass at the chapel. The superintendent and nearly all the nurses, orderlies and other employés here are Catholics. We owe this to the much abused Tammany Tiger.

The return of Tammany to power put an end to the Protestant ascendancy on the island. Under the reform government, the position of general superintendent had been abolished and the positions also of supervising nurse and assistant supervisor. Thus the three most important offices were taken out of the hands of Catholics. Two new headships were then created, that of medical superintendent and that of superintendent of asylumns and schools. The ex-general superintendent was appointed to the latter office, and a Protestant naval physician to the former, which was by all odds the more important. But the ex-general was not a lamb; war was declared and at times raged furiously, to the great discomfort of the islanders. At length the olive branch appeared in the teeth of the wicked old tiger as he jumped over the polls. The old system was restored and the triumphant ex-general resumed the general management.

I mention this because the double-headed management made my position extremely difficult and caused me more trouble than all other affairs. There were Catholic nurses and other employés on both sides and they came to me with their complaints of ill-treatment, of false charges, of reduced salaries and the like; looking for sympathy, asking advice, requiring my good services as mediator with officials of various grades from the Commissioners down. You will see how difficult it was for people to keep out of trouble when you reflect that though nominally there was separation between the medical and other business, practically they were of necessity interwoven. With agreement between the superintendents this would have caused no fric-

tion, but with uncompromising opposition the sparks flew. Thus the matron of the Infants' Hospital was nearly driven crazy and quite broken down in health by her endeavors to serve two masters. Many of the nurses got into trouble, by signing, others by refusing to sign, a document addressed to the Commissioners commendatory of the new system. The signers had the hot water turned on them from the one side the non-signers from the other. One nurse, who besides refusing to sign, upbraided the signers, was soon reported for sleeping on duty and immediately suspended without a hearing. She came to me in great indignation, declaring the charge to be false and asking my help to get redress through the Commissioners. Unfortunately for her cause, she told her accuser to her face that the complaint was a lie. This was made the subject of a special charge as the accuser was a superior officer, and when the Commissioners had given a hearing they decided that the accused should be not only suspended but dismissed. At my request they reconsidered the matter but did not change their decision.

I did not meet with any exhibition of bigotry during what I have called the Protestant ascendancy. The medical superintendent was a real gentleman. But though in this respect resembling our glorious St. Patrick, you may be sure he had none of St. Patrick's zeal to foster Catholicism, or as he might phrase it, to support the principle of monopoly in religion. It was the ignorance and indifference of the Protestants in power, and not their ill will, that diminished the good work at the Infants' Hospital and elsewhere. With a Catholic matron at the Infants' Hospital, I could make sure of sending most of the victims of death to Heaven. Any baby not a Catholic was secretly baptized when about to die. The Catholic matron came to me in great distress one day because four Jewish babies had died unexpectedly and without baptism the previous night. What would the Jews say, or the other non-Catholics, if they learned of our practice in this matter? The greatest caution was required to keep the practice a secret, and particular attention to the condition of infants, to know when they were nearing death. I did not think it prudent to let the Protestant matron and nurses into the secret; nor did it appear likely that if enlightened they would take an interest in carrying on the pious work. Then the Protestant matron and nurses could not know nor care much about the requirements of the Catholic women and children, and as not a few of these are unconcerned about religious duties and devo-

tional customs, the withdrawal of intelligent and zealous co-operation in their behalf made my ministry less fruitful.

Our chapel here is called the chapel of the Sacred Heart. First Friday is a great day with us, and the day before it is my busiest in the month. The chapel is full at the Mass on First Friday and there are about 125 Communicants. By way of a treat to my congregation the chaplain of the House of Refuge gives them a sermon at long intervals.

Your brother in Christ,

ERNEST R. RYAN, S. J.,
R. C. Chap., Randall's Island.

THE RATIO AT YALE

AN ANSWER TO QUERY XXXI.

A Letter from the Editor to Father A. J. Elder Mullan.

WOODSTOCK COLLEGE,
Oct. 31, 1898.

MY DEAR FATHER MULLAN,
P. C.

It was you who suggested and wrote out, if I mistake not, Query XXXI, about the Ratio in colleges not of the Society. This Query is found in Vol. XXIV. p. 314, and reads as follows:—

XXXI. Has the method of prelection advocated by the Ratio, especially the plan of translating the author for the student, been used in any of our American Colleges not belonging to the Society? If so, with what success?

No answer has been received to the query though nearly four years have elapsed since its appearance in the pages of the LETTERS, and as thus we may believe none of our readers know of such a case, mention should be made of a remarkable example of this use of the Ratio which was formerly in vogue at Yale. Let me tell you about it for I think it will please you and others too who are interested in our method of teaching.

The professor who used the method of the Ratio, and especially the prelection, was Arthur Hadley, well known as the author of "Hadley's Greek Grammar." He was professor of Greek for many years at Yale and was known as a fine Greek scholar, and also as an excellent mathema-

tician. Though he was *the* professor of Greek—there were several tutors in Greek—and far the best Greek scholar in the university, he was appointed to teach the Freshman during the first term, from the middle of September to Christmas. It was thought best they should have an experienced teacher, one who would train them thoroughly and thus give them a good start. During the rest of the scholastic year he taught Greek to the Junior class. What concerns us at present is the method he adopted for training these Freshmen. It was as follows, and from its description you can easily judge how much it resembled the method of the Ratio.

The author to be read was Homer's Illiad and in our year, 1857, the fourteenth book of the Illiad was the book assigned. The students used to say that some book after the first six was chosen, because Anthon's copious notes to these six books amounted to a translation. The real reason which was given to us at the time I have forgotten, but it was doubtless because this book is one of the most characteristic of the Illiad. Whatever was the reason, the Freshmen of our year were told that the fourteenth book was to be read. The class—numbering 120—was divided into three divisions. The first division went into Greek for the first hour, 7 A. M., the second division at 11, and the third at 5 P. M. Professor Hadley had thus three hours of class daily, but to each division he explained the same matter.

We came to class, then, with the fourteenth book of Homer, and to our amazement, Prof. Hadley asked no recitation—for we had been already told to prepare some lines of this 14th book—but, after giving a short history of Homer, and of the places which claimed him as their son, he carefully read through the first five lines, reading according to the accent, and then scanning them. Then he gave a literal translation of these five lines, and coming back to the first word he parsed it, gave the different dialectic forms of it and, if it was a geographical word, he explained where it was to be found on the map, and if the name of a person, he gave a short account of his life. This occupied a half hour and then the class was dismissed. The next day a half hour was spent in recitation. One was called upon to scan, another to translate, and several to parse the different words, nothing being asked which had not been explained the preceding day. Then the second half hour was taken up by the professor who translated five more lines, parsing and explaining each word. It is an old Yale custom to repeat each day the lesson of the preceding day, so that we

really had ten lines to translate and parse, five which some students had already recited in class. This second translation was recommended to be more elegant than the first which was literal, and only the important words were asked for parsing, etc. This manner of teaching was continued all the term—three months—only five lines of new matter being translated and explained each day. Besides we were made to review thoroughly the important parts of the Grammar. A small book of a few pages containing the declensions, conjugations and a few rules, was given to each student, and it was repeated till it was known by heart. The students used to call it "Hadley's Primer."

As the results of this method, those who studied—for you know only about ten per cent of the students are really studying in earnest, the honor men—acquired such a facility in reading Homer that they could read the rest of the Illiad with comparative ease, while the moderate students had no difficulty in preparing the lesson assigned during the second term, which was fifty lines daily in another book of the Illiad, the eighteenth, if I mistake not. Then we took up Herodotus at the rate of two pages a day, after an introduction about the author and his book. This was also accompanied on some days of the week by recitations from an excellent book on Greek History—Wheeler's if I mistake not.

Professor Hadley was the only one in the University to follow the method of prelection of the Ratio, but he followed it most thoroughly. It is difficult to say where he learned this method, but as he was a great student of pedagogy, no doubt he had read our Ratio and adopted our method for his classes. He was regarded in his time as one of the very best professors in the University, and he merited this reputation.

Yours faithfully in Christ,

S. H. Frisbee, S. J.

WITH THE SOLDIERS AT TAMPA.

A Letter from Father William Tyrrell.

TAMPA, FLORIDA,
February 2, 1899.

REV. AND DEAR FATHER,
P. C.

Nothing would have given me greater pleasure than to comply at once with your Reverence's repeated request to send you for publication in the LETTERS, some account of the labors of our fathers among the soldiers whilst encamped around Tampa; but during the summer months I was so occupied that it was impossible to find time, and since then the care of the new churches we are building in Port Tampa and Tampa, gives me very little leisure. I cannot refuse however your third appeal, especially as Father Holaind has promised you that I would write something, though I fear it is rather late to speak of our war experiences.

The readers of Jules Verne must no doubt remember in his ingenious work "From the Earth to the Moon," the important part Tampa played in that wonderful expedition. Tampa Town, as he styles it, was on every lip, and not only the Baltimore Gun Club, but every club and every meeting in every State in the Union were speaking of Tampa. The nine foot long cannon, "The Columbiad," which was about to send President Barbicane and his two companions from Tampa to the moon, had become the only theme of conversation. People forgot to complain about the weather whilst thinking of "The Columbiad." President Barbicane was besieged on all sides; the whole population surrounded his hotel to hear the latest developments concerning his expedition. Jules Verne, with characteristic fidelity of detail, quotes from the "Tampa Town Observer" of that day, and tells us of "the five millions of spectators that thronged the soil of Florida." Hyperbole is one of the favorite figures of country papers. With the same fidelity he gave the harangue of that enthusiastic Frenchman, Michael Ardan, who with true American enterprise and native gallantry became manager of the expedition. Our author would not be true to one of the salient points of American character,

if he did not depict the rivalry existing between Texas and Florida for the honor as well as the emolument which the position of the Columbiad would bring to the favored town that obtained the votes of the special committee of the Gun Club. He ably depicts the arguments of the papers of the respective states as well as of the "Times" and "Tribune" of New York, when it became known that the first expedition to our fair satellite would—should I say set sail, or be fired? from below the 28th degree of latitude, according to the elaborate calculations of the University of Cambridge.

Whether President McKinley and the members of the War Department were acquainted with Jules Verne's famous novel I cannot say, but like the president of the Gun Club of Baltimore, notwithstanding the rivalry of other towns and states championed by their respective papers, the war department decided on sending their first Cuban Expedition from Tampa. Tampa had been selected; Pensacola, Savannah, Mobile and New Orleans had to yield to Tampa Town —oh! I beg her pardon, I should say to the City of Tampa, and her superior shipping facilities. The news that Tampa was chosen flashed across the wires and a thousand papers now spoke of Tampa. I doubt very much if Jules Verne's Columbiad had been a reality, and if there were three expeditions to the moon from the soil of Florida, or if either Ponce de Leon had appeared again on this nether world seeking the fountain of perpetual youth, or if De Soto had returned to conduct one of these expeditions,—I doubt if there would be greater excitement than the excitement of which Tampa became the centre.

Transports were sought in every harbor on the Atlantic, and orders were issued to proceed immediately to Tampa, or to be more accurate to Port Tampa, whilst soldiers from all the military stations started for the South. In a short time most of the troops belonging to the regular army were stationed around Tampa. The cavalry were encamped near the Tampa Bay Hotel and the infantry on the heights above the city, whilst most of the light artillery were encamped near the Port, and the engineer and balloon corps were within the hotel grounds. Soon the volunteers began to arrive; every day fresh contingents appeared, each State sending the pick of its men.

At Palmetto Beach were stationed one regiment of the Ohio troops, one from Georgia, one from Florida, the 32nd Michigan and the famous 69th of New York, Meagher's Brigade. It is needless to mention that the 69th had their Chaplain,—Father Daley, formerly the Secretary of Archbishop Corrigan. Father Daley was most zealous, working

not only for his own men, but visiting the hospitals and assisting in every way the soldiers of other regiments stationed near. The Governor of Michigan showed his energy of character and fairmindedness by naming a Catholic Chaplain to the 32nd in spite of the protests of the Methodists, and Father Kelley, for this was the Chaplain's name, became deservedly popular with the troops and very zealous in attending to his duties. There were only two Catholic Chaplains with the volunteer troops stationed near Tampa. The regular army had only three Catholic Chaplains,—Father Vatman, who could not accompany his troops to Cuba on account of his health and the physician's non-approval, and Fathers Fitzgerald and Hart; the former with the infantry and the latter with the cavalry. How Fathers Fitzgerald and Hart distinguished themselves at Santiago it is not necessary to speak. Their devotion, zeal and courage excited universal admiration.

The Pennsylvania, Indiana and part of the Ohio troops were stationed at Port Tampa, as also the light artillery. Every train brought new contingents and the Blue and Gray were united. The Georgia troops serenaded the Michigan regiments, and the Florida boys played Yankee Doodle in honor of the New York troops, and the New York boys answered with Dixie. The Fifth Maryland, Second New York, and D. C. troops were encamped nearest to the town in what was known as the Old Government Reservation, and the heavy artillery near our Church of Our Lady of Mercy in the fourth ward. The first United States Volunteer Cavalry, better known as the "Rough Riders," were encamped about a mile beyond the regular cavalry, so that the whole encampment formed a kind of semicircle around the town, nearly eight miles in length.

The crowd that daily visited the camps, coming from all parts of the State was something like the famous polyglot crowd described by Jules Verne, that visited "Stone Hill," when at 40 minutes and 40 seconds past 10 on the night of the 1st of December, the Columbiad fired her projectile to the moon; but this crowd and this expedition were realities and the Floridian was bound to see them. It was more than a circus, and the arrival of a circus is more than a passing event in the life of the young Floridian. It is something to date from, like the Olympic Games; for more than forty thousand men were encamped in and around Tampa.

Our fathers immediately realized that no time should be lost. The harvest was great but the reapers were few, and besides the harvest was already ripe, and in many cases only waiting for the sickle. With the arrival of the first

troops our fathers saw that work should begin at once and that they should take the field before the Baptists, Methodists, etc., would have time to get up a "combine" they had spoken about. The first troops arrived on Friday and Saturday. The fathers went to visit the camps, telling the men the hour of Mass in the churches and also how there would be Mass at seven in the camp, the Colonels of the regiments having kindly consented to have the church call sounded for us. Before sunrise I was in the camp and with the aid of some carpenters erected an altar under a large green oak, where I celebrated Mass and preached to the men. A Methodist Chaplain, the Rev. Mr. Springer, kindly came to render me any assistance he could, and at my suggestion he went through the various companies and explained to the men how Mass was about to begin and where the altar was, and hurried up the stragglers, considerably increasing by that means the congregation. He had spent several years in Georgetown and had the kindest feeling towards the fathers. He promised faithfully to call on one of us in case any Catholic should be sick in the regiment of which he was the Chaplain, and a few days after he more than carried his promise into effect by asking a father to visit his regiment, as he had found out some Catholics whom he knew had not been attending Mass.

The work was now increasing daily and it became necessary that it should be divided amongst us so that we might be able to visit all. For some weeks Father James Moore was most assiduous in his work in Port Tampa and said two Masses there every Sunday and had the happiness of seeing the Catholics come in crowds to confession. Some days he was occupied nearly all day and several times said Mass there during the week to enable the men to go to Communion. The Indiana troops, known as the "Indiana Tigers," were very edifying, and every Catholic in the regiment approached the Sacraments. When later on Shafter's expedition was about to sail, Father Moore accompanied the men to the dock, and while the immense flotilla was slowly moving out he was busily engaged hearing confessions, sometimes walking up and down the deck, sometimes seated on the side of the vessel waiting for the signal for the ship to follow the others. Father Daniel O'Sullivan, who had been sent to help me, rendered great service. He went one Sunday about forty miles to Lakeland where there were some troops encamped and said Mass and heard confessions all day, and was rewarded by seeing 192 approach the Sacraments. Every morning Father Moore, Father O'Sullivan and Father Vasta, until he was recalled to the

Rocky Mountains, visited the camps to find out any stray Catholics who were keeping away through fear or shame. The fathers animated the good to exercise their zeal in stirring up their negligent companions, and encouraged those who seemed afraid. Father Vasta met many whom he had known on the reservation of the Rocky Mountains, and quickly found out if they had been attending to their religious duties.

I never really understood the full meaning of the term "camp followers" before. There were toughs and thugs and gamblers, bunco-steerers and green goods men, fakirs of every kind, and all that can be included under the generic term tramp, as well as venders of small ware of every description, from the seller of pig's feet or pink lemonade, to the vender of cheap jewelry or bad whiskey. And here we may say, that many of the faults and depredations attributed to the soldiers should be placed not to the credit of the soldiers, but on the shoulders of their followers. Every train that brought fresh troops brought a fresh supply of camp followers, and the freight trains came in daily with another contingent of them, and if the crowd did not equal numerically the millions of Jules Verne, it certainly was not less diversified. As a rule, the tramp and fakir, "et hoc genus omne," only visit Tampa from December to April, and like the millionaire leave the "Land of Flowers" for a more northern locality as soon as the soft breezes of spring come to temper the cold blasts of the North. This year most of them—the tramps not the millionaires I mean —seemed to have varied the program, and as soon as President McKinley and the War Department selected Tampa as the point of embarkation, they suddenly retraced their steps, and with the far reaching excuse, patriotism, they decided to spend one summer in Florida. Their general excuse was that they had come at a very great personal sacrifice to join the army, but they were unfortunately rejected on account of their physique—many of them men that might stand up before John L. Sullivan and not disgrace themselves. They belonged to every vocation in life from the laborer and skilled mechanic, to the artist and broken down professional. Of course, when they came round to the church they were Catholics who were not fortunate enough to be able to enlist. They belonged to no particular nationality. You would meet one with an accent that would pass muster in the Bois de Bologne in company with a German from the Faderland, whilst both would be entertained by a companion who considered the Bois de

Bologne and the beauties of the Rhineland far inferior to his native Kerry.

One day a rather seedy looking individual came to me and proffered the information that he was a landscape gardener, and had laid out gardens and lawns for the Marquis of this, and the Duke of that and Lord so and so. Not being sufficiently acquainted with Burke's Peerage, I could not say if his former employers had any real existence, so looking at him very innocently I told him we had only one brewery in Tampa, and he might call there. A few days after I met him with several others under the care of a policeman, employed in the more profitable occupation of street cleaning, and as I passed he whispered to me, "I was run in for vagrancy."

The coming of the "Rough Riders" was an event in the annals of Tampa. I doubt if Barnum in all his glory would have attracted more attention. Their cars presented a novel appearance; bales of hay and sacks of corn piled on top and tied with ropes, everything necessary for camp life, and what could not find place within, hung out through the windows and under the train; everything had to get in, nothing could be left behind, whilst the men represented a great variety of stations of life,—from the millionaire dude down to the full blooded Indian of the West. Their picturesque costume and shaggy Texas ponies with their trappings, tended to give the small boy an exalted idea of what a menagerie must be.

But all this is foreign to the subject-matter of this letter, which was to say a few words about the work of our fathers among the soldiers during the encampment. We were seeking souls. The regular army as I have said was the first to come to Tampa, and no time was to be lost, as we wanted to have if possible every Catholic go to confession and Communion before embarking. Only three of the regiments, as we have said, had Catholic Chaplains, although there was nearly twenty regiments or parts of regiments. To find out where the Catholics were, and to invite them to come to church and to visit them in the camps was the first work. Father O'Sullivan and Father Moore were constantly on the go, and it was consoling to see every night squads of three or four or ten or twenty coming around to confession, and every morning Communion from five o'clock, whilst Saturday evening until sometimes ten at night we were all busy hearing confessions. Good Father de Carrière seemed to grow young again when he saw the soldiers flocking around him, and he did not permit his seventy-four summers to diminish the ardor of his zeal,—he was ready

for any call day or night. The heavy artillery were encamped near our Church of Our Lady of Mercy in the fourth ward, so also were some of the regular infantry; but every Sunday Father Jourdan was there waiting from early morning, and the heavy artillery if not transformed into light, at least went away with a lighter heart from his confessional. Sunday after Sunday during the whole summer they came to confession and Communion, and extra benches had to be supplied to accommodate the crowds. One morning one of the men belonging to the siege batteries came to confession and Communion. On his return to the camp immediately after Mass, he was caught between two cars that they were about to unload, and instantly killed. Two others were also crushed at the same time but lived long enough to receive the Sacraments.

The large tent sent us by the League of the Sacred Heart through the instrumentality of Father Van Rensselaer, was erected near the encampment of the 5th Maryland, the District of Columbia troops, and the 2d New York. It was abundantly supplied with writing material, papers and magazines through the kindness of Father Wynne, and if other camps had to complain that the Catholics did nothing for the men and left everything to the Young Men's Christian Association, such was not the case in Tampa; for the Catholics did more for the men than all the others put together; in fact, the local ministers did not oppose us, but went North on their summer outing as usual. The 69th New York had a large tent also. This we supplied likewise with writing materials, magazines, books, etc., and images of the Sacred Heart, and it was a great boon not only to that regiment but to some of the other regiments encamped near. After the removal of the New York and Maryland troops, the Sacred Heart tent was sent to Fernandina for the use of the Michigan troops. During the summer months Father L. Leblanc was stationed at Fernandina where he worked hard among the troops and in the hospitals there.

Towards the close of the season when the troops began to increase, Father O'Sullivan was sent to Jacksonville, where for more than a month he was kept busy in the hospitals.

Nearly all of the Catholic soldiers who went with Shafter's expedition to Santiago approached the Sacraments. Day after day, Sunday after Sunday, it was most edifying to see the crowds approach Communion. No sooner was a company or a regiment ordered to prepare to go aboard the transport steamers, than immediately the fathers went to see them and try to have them come at once to confes-

sion. No time was to be lost, and generally speaking they did not need much exhorting, but only wanted to know where they could go to confession before leaving. All were invited to come either to the church or to a little temporary chapel, which we had built near the docks for their accommodation. During the days they were delayed at the docks many of them availed themselves of this opportunity, and as the transports steamed slowly down the bay, many a poor soldier thanked God that he had been to the missioners as they called us in Tampa.

His Eminence Cardinal Gibbons in speaking to Bishop Moore of St. Augustine told him, that he felt much consoled and looked upon it as most providential that the War Department had decided on embarking the troops from Tampa, where there were so many Jesuit fathers who were able and willing to assist the soldiers. Bishop Moore was most kind and wrote a letter felicitating us on our great work and granting to all our fathers working for the soldiers faculties for absolving from the special cases reserved to himself.

We had quite a number of baptisms,—some converts whom the Chaplains had been instructing, and some who for a time had been receiving instructions from the pastors. Among those who were baptized was a young physician who had joined as a private in the volunteers and whom God rewarded with greater grace than if he had military honors. Several made their first Communion. Letters were received daily from mothers, sisters or friends, asking that some one be prepared for first Communion, or that some wayward son be reclaimed. More than once some zealous pastor, and once a zealous Archbishop, wrote asking that a young man whom he had prepared, but who was suddenly called to the front, be admitted to make his first Communion. Day after day Mr. Bamber and Mr. Macready, two theologians who were sent here for their health, had to hunt up some one, and as frequently the regiment only was mentioned and not the company, it entailed no little trouble, since the camps were so large and sometimes it meant to visit company after company.

The "Rough Riders" were not as some would think, a set of toughs. Many of them were men of superior education and of religious sentiment, and not a few came around to go to confession and Communion. The private amongst them was often equal to his superior officer in refinement and education, but officer or private showed that their faith was still the same. Some of them were pleased to speak of their college life, and how dearly they remembered the Jesuits that taught them. You would be edified to see

some New York or Philadelphia dude, whose only labor, if it might be called labor, was to play lawn tennis or sometimes pull an oar, in the not over aristocratic occupation of sorting potatoes or loading hay, or assisting a rather indifferent cook to prepare the ingredients of some nondescript hash "à la Tampa" Novices during their experiments might take a lesson from some of them. On one occasion I saw a long lanky individual in shirt sleeves stretched out on a load of hay. The colonel of one of the other regiments called my attention to him and said, "He is worth millions. I knew him in York. He is many times a millionaire, but he is now a private with 'Teddy.'"

It was a source of the greatest edification to see the piety of the men in church, and the reverence with which they approached the altar rail Sunday after Sunday. Volunteer or private, rough rider or plain cavalryman or officer, all seemed animated with the true spirit of religion. Every Sunday Major General Coppinger came with the greatest punctuality, and except for the double star on his shoulder strap, you would not know who the pious soldier was, so devoutly reciting his beads. Surgeon O'Reilly, the senior surgeon of the army, was generally with him; he is also a pious Catholic. Many, both officers and men, who could only come to the 10.30 Mass, especially among the cavalry, came at five in the morning to receive Communion, returning to the late Mass when they were relieved from duty.

When the transports left for Santiago our work was not over. Some seventeen thousand men had sailed on that expedition, but some twenty-five thousand still remained, and with the exception of Father Daly and Father Kelly with the 69th New York and 32d Michigan, there remained no Catholic Chaplain. Besides, hospital work now began to claim our attention; for typhoid fever, that habitual scourge of camps, soon made its appearance and the hospitals began to multiply. The camps extended some seven or eight miles around the city, and the work of visiting the regimental hospitals was very difficult. Knowing that during the rainy season the men could not be properly taken care of in the hospital tents, I went to the Major General commanding and proposed to have them taken to some suitable building. At first the physicians and officers would not hear of such a thing; but later on, when they realized the full meaning of the rainy season, they were very glad to come and look for a building fit for a hospital. The large, three story brick building in West Tampa belonging to the Sisters of the Holy Names was chosen on

account of its size, and in a few hours some two hundred typhoid patients were placed there. This greatly facilitated our work. Just about this time Father Holaind came to Tampa from Woodstock; he was indefatigable in his labors for the poor victims of typhoid in the hospitals, and had the happiness of baptizing several who were about to die. In the 4th ward, known as Ybor City, was placed Camp Rodgers. It was there the heavy artillery and siege batteries were placed. Father Jourdan did not permit his more than three score years to prevent him from visiting the camps, and in the Church of Our Lady of Mercy every Sunday could be seen a number of those artillery men, where this good father was awaiting them.

But besides the soldiers there were several thousand of others; these were teamsters and drivers of the mule train, and they were not without religion, and if their contrition was not perfect, the thought that even a Mauser bullet might find them, had a very salutary effect on them. About sunset you would find many of them kneeling in our little church; some, were they to be judged by their exterior, would more resemble banditti, or members of the Jesse James Clan, than poor, good-hearted fellows, waiting for confession. You would see some fierce looking fellow, fresh from the plains of Arizona, kneeling before the altar of the Blessed Virgin. He would tell you perhaps that he came from the "City of the Broken Treaty," or that he was confirmed by "John of Tuam;" while some other wild westerner, whilst asking you for a pair of beads, would probably enquire if you ever heard of Tipperary.

During all the summer months, at every Mass we followed in our instruction the first week of the Exercises of St. Ignatius. If we violated some of the rules of rhetoric as well as the rules of strict biblical interpretation, in having every Gospel to fit the first week of the Exercises, we were excusable; while the frequent sound of the funeral march, announcing that another victim of typhoid answered the roll call for the last time, supplied the place of efforts of oratory. I doubt if the eloquence of Massillon could have aroused the dormant faith of many a volunteer as quickly as did the order to prepare to embark at sunrise. How they would file down to the church, well knowing that we were always ready to receive them, and how happy they would be to be able to return with a free conscience!

The officers were exceedingly kind to all the fathers, doing all in their power to facilitate their work among the Catholic soldiers and with the sick; and more than one non-

Catholic Chaplain came to call us to see some of their men whom they knew to be Catholics.

Jules Verne in his enumeration of those who came to see the departure of the "Columbiad" expedition seems to have somewhat overlooked the special correspondents of the great dailies and weeklies. Still, they were not wanting in the late war. Nearly four hundred of them, representing the leading papers of the world came to Tampa. And strange as it may seem, many of them were Catholics, and not a few pupils of our colleges, and they were always glad to know that there were Jesuits in Tampa.

If we had to work hard for four or five months it was most consoling work; we did not mind the fatigue, the harvest was abundant and only awaited the sickle of the reapers. We had the consolation of seeing so many thousand men approach the Sacraments.

I fear, Reverend and dear Father, that my rambling letter will tire you to get through it, but it will give you an occasion to pray for your absent brothers of the "Land of Flowers."

Servus in Christo,

W. J. TYRRELL, S. J.

ST. IGNATIUS CHURCH, NEW YORK

(The towers are not yet erected)

THE NEW CHURCH OF ST. IGNATIUS LOYOLA, NEW YORK.

A Letter from Father James Conway, S. J.

PARK AVE. & EIGHTY-FOURTH ST.,
NEW YORK, March 4, 1899.

REV. AND DEAR FATHER,
P. C.

In compliance with your kind request I take pleasure in submitting to the readers of the WOODSTOCK LETTERS a few items of interest regarding our new church of St. Ignatius, disclaiming, however, all attempts at an exhaustive description and history. The Church of St. Ignatius Loyola is regarded by many, even in its present unfinished condition, as being the handsomest in the United States. Ever since the dedication visitors from a great distance flock to admire it. As it stands, it certainly is a magnificent monument of the zeal and persevering effort of the fathers for the past thirty years and of the generosity of the good people of old St. Lawrence's congregation. The history of the congregation and church was thus briefly summarized by Father Merrick in a souvenir programme issued at the dedication of the church.

Until the year 1851 most of the Catholics in what was then called Yorkville, attended the Church of St. Paul, East 117th street, Harlem. In that year, at the request of the villagers, Archbishop Hughes erected a new parish comprising the greater portion of that part of the city which is now east of Central Park. The Rev. E. J. O'Reilly, connected with some of our oldest Irish families, was appointed to be its first pastor. He said Mass at what is now the intersection of Lexington avenue and 83rd street; then over a shed next to a tavern, at the southeast corner of 86th street, where now stands the handsome Methodist Episcopal Church. In the autumn ground was broken in 84th street, and the corner-stone of a church was laid. Mr. O'Reilly's health gave way, and he was succeeded by the Rev. Walter Quarters, brother of the first Bishop of Chicago, where he himself had been Vicar-General and administrator. The Church of St. Lawrence O'Toole was dedicated in the year 1853, and Father Quarters remained ten more years its rector, till the time of his death. At first he

lived in the yellow frame building, 987 Park avenue; then he built for himself and assistant, when he got one, a tiny house on 84th street, which had to go down as soon as there was a question of building a new church. Father Quarters should be remembered with gratitude by the inhabitants of the old village of Yorkville. He was a large, priestly man, whose authority over the people was of good service at the time of the draft riots. He brought the Sisters here, who first opened their school in a brick front house, still standing, about one hundred feet from the western corner of 86th street and Park avenue, north side. Then they came to 84th street, where they occupied two little houses, now replaced by the present convent and academy.

Father Quarters' successor was the Rev. Samuel Mulledy, who had been a member of the Society of Jesus, into which he was received again on his deathbed, in January, 1866. The Jesuit fathers then took possession of the parish. They built the present brick school, and when Father Treanor became pastor, began to prepare for building a new church. The present rectory, which is only a wing of an intended future college, was put up in the year 1882, and work on the basement of the church itself was begun two years later. The basement chapel of St. Lawrence was blessed by our present Archbishop on the Sunday in the octave of St. Ignatius, 1885, and ten years later the work of building was recommenced on the upper part of the church. Permission was granted from Rome to change the name of the titular patron to that of St. Ignatius Loyola, founder of the Society of Jesus, on condition of retaining also that of St. Lawrence O'Toole; so that we have both Saints now for our protectors. As the Jesuit fathers have already one church in New York dedicated to St. Francis Xavier, it is only right that a second one should be called after St. Ignatius.

It was at the request of Father Mulledy that Archbishop, afterwards Cardinal, McCloskey handed over the church and congregation to the Jesuit fathers. One of the stipulations was that the fathers should take charge of the House of Good Shepherd, which was then situated within the parish limits. On the death of Father Mulledy the Jesuits, accordingly, took possession of the church and property attached. This was at the beginning of 1866. Father Beaudevin was the first superior and pastor. The residence and church were subsequently made subject to St. Francis Xavier's College, the pastor for the time being acting as minister. During that time Father Loyzance, who was then Rector of St. Francis Xavier's, built the parochial school, which still accommodates about one half of our

INTERIOR OF ST. IGNATIUS CHURCH

(Looking from the Sanctuary)

children. St. Lawrence's, however, soon became an independent residence. Those who acted as superiors after Father Beaudevin were Fathers McQuaid, Moylan, Gockeln, Shea, Achard, Treanor, Fulton, Merrick, Jeremiah O'Connor, Francis McCarthy, and our present superior, Father McKinnon. It was under Father Merrick that the present residence, and the basement of the church, which in itself is quite a handsome church and has served the congregation in good stead for thirteen years, were built. Ten years of that period were utilized to accumulate funds for the building of the new church, which was begun in 1895.

Much thought was given to the design and plans of the new church, as it was to be located in one of the most promising localities in this great city. Several plans were submitted by the best architects available. The one finally chosen is by Mr. William Schickel, who has designed and executed the plans of some of the handsomest churches in the country. The plan of the church is that of the early Christian Basilica, and strongly resembles that of "San Paolo fuor delle Mura" in Rome, only that the flat panelled ceiling, which is characteristic of the Roman Basilica, is here replaced by a beautiful panelled vault, which, like all the other details of the interior, is executed in the style of the Italian Renaissance of the latter part of the 15th century.

The exterior is also of the Italian Renaissance style and is much admired, though to some it appears too plain. Over the main entrance will be a statue of St. Ignatius, of heroic size, and the twin towers, when completed, will measure each two hundred and ten feet from the ground. The frontage is 87 feet and the depth of the building 193 feet.

The nave, including the sanctuary, measures 160 feet and is 42 feet in breadth, the total breadth of the interior being 78 feet. There are three vestibules, the main one being 18 feet square and the side ones 13 by 16 feet. The height of the interior is 70 feet, and the depth of the sanctuary 44 feet. The church will seat about 1500 and accommodate in the aisles and vacant places 1000 more.

The first thing that meets the gaze as you enter is the two rows of monolith polished granite columns surmounted by beautifully carved stone capitals, dividing the church into three well proportioned aisles. After walking up the mosaic pavement and admiring the piers and wainscotting of African marble on either side, you will be disappointed to find a carpet, albeit rich, take the place of the mosaic sanctuary floor and high altar and Communion rail also of a

rather primitive character. But better hopes will be aroused when you turn to the right and admire the beautiful Lady altar executed in Pavonazzo marble in strict keeping with the style of the church. This will suggest an idea, however remote, of the main altar which is under construction and will, please God, be in its place some twelve months from now, and of the Sacred Heart altar which will occupy the south aisle of the sanctuary. Outside the sanctuary in the north aisle will stand, we trust at an early date, an altar dedicated to all the saints and blessed of the Society. The altar-piece will be a stained-glass window representing the saints of the Society, or the Society triumphant.

But where are the stations of the cross? you will ask. Look at yon little wooden crosses hanging on the walls. These form the substitute for the way of the cross, appealing for something better suited to the magnificence of this temple of God. Some stations have already been subscribed for, and other subscriptions will follow in due course. In like manner, stained-glass windows, communion railing, sanctuary, etc. The stations of the cross will be in mosaic executed in similar style to the panels of the Baptistery. The panels in the sanctuary behind the altar will in the course of time be filled with similar mosaics.

But you will say ours is too much a church of the future. May be, but lift your eyes to the ceiling and behold the beautiful rich guilding and tracery gleaming in the flash of electric light. It would be hard to give an idea of the magnificence of this vault. There is hardly anything in the country to equal it. Conspicuous in the decoration of the ceiling are four coats of arms—first, that of Leo XIII.; secondly, that of the archdiocese of New York; thirdly, that of the Society of Jesus; fourthly, that of the United States as dedicated to the Immaculate Mother of God. Four large electric lamps formed of circular clusters of gilt rays, bearing each one hundred sixteen candle lights, make up part of the design of the ceiling and light the body of the church.

The next thing which attracts your attention as you turn from the altar towards the door, is the magnificent proportions of the organ perched on its loft over the entrance. It was built by the Hook and Hastings Co., Boston, Mass., and is allowed to be one of the best of their manufacture. For the benefit of connoisseurs I submit a technical description.

This magnificent organ ranks among the largest American instruments. Its rich and elegant design is by the architects of the church and with its rich carving and lustrous pipes attracts the eye as one of the most beautiful objects

THE BAPTISTERY—THE BAPTISM OF CHRIST

in the very beautiful new church. It fills the entire gallery, 40 feet wide, with two towers of large pipes extending high up on each side of the stained window, to reveal which the centre of the organ is kept comparatively low.

There are bellows of different wind pressures, operated by an Electric Motor. The Console is extended far forward so that the organist may face and direct the singers, who will stand between him and the organ. The organ is equipped with all modern appliances, many combination movements as shown by the specification, and all of the finest conception and execution. The great range of the instrument in tone, its remarkable power and its most exquisite sweetness and delicacy, are unsurpassed.

In many respects this instrument resembles the Grand Organ of St. Francis Xavier, by the same builders. No effort has been spared on the part of the Reverend Father Rector, the architects, and the organ builders, to make this in every way perfect, and it is indeed a very remarkable instrument.

Specification:—Great Organ. 16 ft. Open Diapason; 8 ft. Open Diapason; 8 ft. Viola Da Gamba; 8 ft. Viol D' Amour; 8 ft. Doppel Floete; 4 ft. Flute Harmonique; 4 ft. Octave; 3 ft. Twelfth; 2 ft. Fifteenth; 4 rs. Mixture.

Swell Organ. 16 ft. Bourdon; 8 ft. Open Diapson; 8 ft. Salicional; 8 ft. Stopped Diapson; 8 ft. Voix Celeste; 4 ft. Flauto Traverso; 4 ft. Violina; 2 ft. Flautino; 4 rs. Dolce Cornet; 16 ft. Contra Fagotto; 8 ft. Cornopean; 8 ft. Oboe (with Bassoon); 8 ft. Vox Humana.

Choir Organ. 16 ft. Contra Gamba; 8 ft. English Open Diapson; 8 ft. Geigen Principal; 8 ft. Dulciana; 8 ft. Stopped Diapson; 8 ft. Melodia; 4 ft. Flute D' Amour; 4 ft. Fugara; 2 ft. Piccolo Harmonique; 8 ft. Clarinet.

Pedal Organ. 16 ft. Contra Bourdon; 16 ft. Open Diapson; 16 fi. Violone; 16 ft. Bourdon; 8 ft. Violoncello; 8 ft. Flute; 16 ft. Trombone.

Couplers. Great Organ Separation; Swell to Great, Unison; Swell to Great, Super Octaves; Choir to Great, Unison; Swell to Choir, Unison; Great to Pedal, Unison; Swell to Pedal, Unison; Choir to Pedal, Unison.

Mechanical Accessories. Tremolo, Swell; Bellows' Signal.

Pedal and Combination Movements. Grand Crescendo Pedal; Forte Combination, Great; Mezzo Combination, Great; Piano Combination, Great; Forte Combination, Swell; Mezzo Combination, Swell; Piano Combination, Swell; Forte Combination, Choir; Piano Combination, Choir; Reversible Pedal, for "Gr. to Pd.;" Balanced Swell Pedal, Swell; Balanced Swell Pedal, Choir.

The grandest feature of the new church is the Baptistery, the gift of a friend, whose name has never been revealed. The late Father John Prendergast, who inspired and superintended the execution of this magnificent monument, has taken the secret with him to the grave. His "Notes on the Baptistery," I may presume, are known to most of the readers of the LETTERS.[1] To give a general idea of the work, however, to those who may not have read the book, I shall take the liberty of extracting the following items from Father Prendergast's "Notes."

The chapel, which is situated to the left as you enter the church, is in the style of the Italian Renaissance of the early 16th century and compares favorably with the well

[1] See March No. of LETTERS, 1898, p. 111.

known memorial chapels of that period. It is twenty-eight feet high and forms a semicircular apse to the south side of the church, the apse being divided in harmony with classical traditions, into three panels. The other half of the plan is gained by projecting into the church, so that the floor space is a circle with a diameter of fifteen feet. No material is used in the ornamentation of the baptistery except mosaic and marble. The marble is Pavonazzo bordered with Numidian. The light is admitted through a semicircular dome of tinted glass known as "Tiffany's Favrile glass," which has almost a magic effect, greatly varying with the intensity and reflection of the outside light.

The baptistery is separated from the church by a wrought-iron semicircular screen executed in the style of the church. Over the entrance is mounted the monogram of the Society and on either side are panels bearing flaming swords in gold. The pavement is a remarkable piece of Christian symbolism. It is a marble mosaic of rich but subdued colors. It represents the sea breaking into a series of serpentine ripples on the shore of the step and screen. A large fish resting on an anchor occupies the middle space before the font. Shoals of smaller fishes are disporting in the waters on either side. From under the font four rivers flow and empty into the sea, representing the waters of regeneration. The symbolism is explained by a legend inlaid in mosaic in a circular scroll near the margin. It is taken from Tertullian and reads: "Sed nos pisciculi secundum ἰχθύν nostrum in aqua nascimur."

The three panels represent in exquisite mosaic the three principal scenes from the life of the Baptist: The visitation of our Blessed Lady to St. Elisabeth, his mother, whereby he was sanctified in his mother's womb; the baptism of our Lord; and the beheading. Over the panels are three large medallions; the middle one representing the Baptist in glory; and the ones on either side, St. Peter and St. John the Evangelist. Father Prendergast's life-long and enthusiastic devotion to the Baptist has found an enduring form in this beautiful baptistery.[2]

The opening of the church which took place on December 11, 1898, was in every way suited to the magnificence of the edifice and the importance of the occasion—the dedication of the first church to St. Ignatius, the founder of the Society of Jesus, in the Catholic city of New York, by his devoted sons. Necessarily the invitations were limited

[2] A full description of the baptistery, with illustrations, will be found in the "Messenger of the Sacred Heart" for February, 1898. We are indebted to the courtesy of the editor of the "Messenger" for the accompanying illustration.

THE BAPTISTERY—MARTYRDOM OF ST. JOHN THE BAPTIST

in number. The following programme of the services shows that great judgment was exercised in the selection.

Solemn dedication by Most Rev. Archbishop Corrigan; Chaplains to His Grace, Very Rev. E. I. Purbrick, S. J., Rev. T. J. Gannon, S. J.

Solemn pontifical Mass; Celebrant, His Excellency, the Most Rev. Archbishop Martinelli, Apostolic Delegate; Assistant, Rev. D. A. Merrick, S. J.; Deacon, Rev. F. I. McCarthy, S. J.; Subdeacon, Rev. E. McTammany, S. J.; Deacons of Honor, Rev. T. J. Campbell, S. J.; Rev. T. E. Murphy, S. J.

Sermon by Rt. Rev. Bishop McQuaid.

Solemn pontifical Vespers; Celebrant, Rt. Rev. Bishop McDonnell; Sermon by Rev. William O'Brien Pardow, S. J.; Masters of Ceremonies, Rev. T. J. McCluskey, S. J.; Rev. H. T. Newey.

We were pleased to have with us on that day, besides our own superiors and the rectors of the province, the Most Rev. Apostolic Delegate, Mgr. Martinelli, who so endears himself to everyone who comes in contact with him; our own Archbishop, who is always most gracious; and the veteran warrior in the church militant, Bishop McQuaid, who has done ample justice to the occasion in his magnificent address; and the gentle and pious Bishop of Brooklyn, who is like one of our own. The same may be said of Bishop Farley, who was also present. Besides those mentioned, many churches of the city were represented by their rectors, though the day, being Sunday, was very inconvenient for them. All the religious orders of the city were represented by one or more of their members. Large congregations numbering many of the best quality in New York, filled the church both morning and night. It will be interesting to know that our congregation has increased very considerably since the opening of the new church.

On January 1, 1899, a two weeks' mission, conducted by Fathers O'Kane, Gillespie, Goeding and Stanton, was opened, and was largely attended by men as well as women. During the two weeks nearly six thousand confessions were heard. The fruits of the mission are visible everywhere—sodalities, confessions, Communions, etc.

St. Ignatius has visibly blessed our work. It is only a few years since this church and residence have been put under his patronage. They were then small and insignificant. Since then our church has put on all the splendor which I have just described; and there are good prospects that at no very distant day it will stand complete in all its details. Steps are being taken for the erection of a college building in the near future. Then we trust to be able to realize to its full extent the idea of St. Ignatius—to combine the liberal education of youth with the sacred ministry, the splendor of divine worship, and the preaching of the word of God. May our holy founder hasten that "consummation so devoutly to be wished."—JAMES CONWAY, S. J.

ADDITIONS AND CORRECTIONS TO *VIRI ILLUSTRES.*

(Vide vol. xxvi., pp. 311 and 390; vol. xxvii., 42.)

To our kind correspondents and critics our best thanks! We have corrected and completed our catalogues in consequence; but even now, there are some gaps which we are as yet unable to fill. For the lists from 1814 to 1894 we have derived great assistance from the precious work of F. A. Vivier, which we regret having received only after our work was published.

I. Martyrs (June Number 1897, p. 312 et seq.)

See corrections in Nov. Number, where the date (May 24, 1871) for the MM. of La Rouquette was left out.

Add: 1894, Jan. 10, *F. Ambrose Amirdanader*, who died at Tuticorin (Madras)[1] from wounds received two days before "in odium fidei."

1897, May 4, *F. Emilio Moscoso*, Rector of Riobamba, shot by the revolutionary mob.

II. Martyrs of Charity (March Number 1898, p. 42 seq.)

Omit: p. 43, the name of Wiesilewicz, which is obviously the same as Kisielewicz.

p. 44, F. W. Clifford, who perished by accident.

Add: 1849, 23 Jan., Franc. Alvarez, Nov. Schol. (Goan.), Trichinopoly.
1850, 10 Mar., F. Domenico Sartorio (Ital.), Madura.
1853, 26 (27) Aug., F. Jean Galtier (Fr.), Ramnad (Madras).
1854, 27 Jul., F. Vincent Hugla (Fr.) "
" 8 Aug., F. Jean Combe (Fr.) "
1856, 17 Mar., F. Jules Billas (Fr.), Madura.
1858, 20 Mar., F. Claude Compain (Fr.), Sooseiapperpatnam (Madras).
1858, 25 Dec., F. Eusèbe de Mont (Fr.), Tuticorin (Madras).
1861, 3 Jul., F. Antoino Rebitté (Fr.), Trichinopoly.
1862, 2 Mar., F. Victor Du Ranquet (Fr.), Trichinopoly.
1863, 25 Jan., F. Eugène Rossignol (Fr.), Vadakencoulam (Madras).
1865, 22 Jul., F. Jean Ollivier (Fr.), Kodaicanal (Madras).
1867, 25 Jul., F. Louis Dumortier (Fr.), Fort Hasker, Kansas, U. S.
1885, 6 Feb., F. Jean d'Erceville (Fr.), Tanjaour (Madras).

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[1] Here as elsewhere, we take Madras (after Rev. Fr. Vivier) not as the name of the ecclesiastical district or diocese (with which the Society since its suppression has had nothing to do), but as the political division (presidency) under the British Empire. Our missions in the presidency of Madras retain the name of Madura (Maduré), under which they were established by the French fathers of Lyons and Toulouse in 1837. The Society since Jan. 25, 1887, has two Bishoprics, Trichinopoly and Mangalore.

III. Prælati Soc. (ante 1750.)

(Nov. Number, 1897.)

p. 390 Corrige: *Kasimierz*—Saint Germain des Prés.
p. 381 " *Salernus* Diacon. Card. 29 Nov., 1719. Mortuus, 30 Jan., 1729.
" " *de Ursinus* Mortuus 22 Aug., 1626 . . . (Vide Ménol. P. Guilhermy, Assist. d'Italie.
p. 393 Supple: *Baretto* Lusitanus ex Montemor Novo, Episc. Cocinen. et Archiep. Crangan.—utramque sedem recusavit. Mort. Goæ 26 Oct., 1663.
" *de Britto* Consecr. Goæ, ut Coadj. Cranganoren 1617. Archiep. Cranganoren 1625. Mortuus ibid. 1641.
" *Freire* . . . promot. 1682 (1692?) sed mortuus antequam Breve recepisset.
" *Garcia* . . . prom. 23 Jun., 1636. Consecr. Goæ Episc. Ascalonen i. p. et Coadj. Crangan. 1637. Archiep. Cranganoren. 1641. Mort. ibid. 3 Sep., 1659.
Omitte: Pimentel transferendus post 1750.
Supple: *Ribeiro* mortuus Ambalacata 27 Jan., 1716.
Adde: *Roz*, Franc. (Hisp. ex Catalon.) Episc. Angamalen. prom. 1601. Archiep. Cranganoren. 1605. Fundator Collegii ibid. 1616. Mortuus ibid. 18 Feb., 1624.
Supple: *Xaverius* . . . creatus 1617 (Alcgambe). Mortuus eod. anno.
p. 393 Adde: *Kirwan* (Kirowanus) Franc. (Hib.), Vic. Gen. Tuam 1620. Societatem petenti permisit vota pro articulo mortis A. R. P. Vitelleschi 15 Jan., 1640. Consecr. Episc. Alladen. (Killala) 5 Oct., 1646. Mortuus post vota et sepultus inter NN. Rhedonibus 27 Aug. 1661.
p. 393 Supple: *Lainez* Consecr. 11 Mar. 1708. Mortuus Chinsura 11 Jun. 1715.
p. 393 Corrige: *de Rupniew Vieyski* (Hamy).
" " *Valens* Consecr. Mai. 1608.
" Adde: *Tanner*, Edmundus (Hib.) n. 1526; i. 1565. Episc. Corcagien. et Clonen. (sub Elisabetha captivus et exsul). Mortuus 4 Jun. 1579 (Conynham 1580).
p. 393 Adde: *Vasconcellos*, Franc. (Lusit.) "Confirmatus" Episc. Concinen. 1721.

Prælati Societatis

(post 1750.)

Tot repertis augmentis maluimus ex integro retexere catalogum, quamvis etiam nunc multa desiderari possint. Accensuimus autem Nostris eos omnes, qui post suppressam Societatem ad dignitates Ecclesiæ evecti sunt, quia profecto decet, in defunctæ Matris gloriam conferri, quidquid honorum a filiis obtinetur. Amisimus vero eos, qui a restaurata Societate recedentes vel ea invita munera sublimiora admiserunt.

I.—S. R. E. Cardinales.

Franzelin, Joan. Bapt., Austr. Trident., n. 15 Apr. 1816; i. 27 Jul. 1834; g. 2 Feb. 1853.
Consultor Congr Directricis Conc. Vatic., 11 Aug. 1867.
Presb. Card. SS. Bonifacii et Alexii, 3 Apr. 1876.
Præf. S. Congreg. Indulgentiarum.
Mortuus ad S. Andream in Quirinali, 11 Dec. 1886.

Mazzella, Camill., Benevent., n. 10 Feb. 1833; i. 4 Sep. 1857; g. 2 Feb. 1869.
Præf. Stud., Prof. Theol. apud Woodstock, 1869 ad 1878.
Diacon. Cardin. S. Adriani, 7 Jul. 1886.
Præf. S. Congreg., Indicis et Studiorum.
Presbyt. Card., 22 Jun. 1892.
Præf. S. Congreg. Rituum 1897.
Consecr. Episc. Prænestinus, 19 Apr. 1897.

Odescalchi, Car., Roman., n. 5 Mar. 1786.
Presb. Card. SS. Apostolorum, 10 Mar. 1823.
Episc. Card. Sabinen. Vic. Urbis., 15 Apr. 1835.
Renunciatio Cardinalatus, 21 Nov., approb. a SS. D. N. Greg. XVI., 30 Nov. 1838.
Ingressus Tirocin. Veronæ, 6 Dec. 1838, vota solemn., 2 Feb. 1840.
Mortuus Mutinæ (Modena), od. sanct., 17 Aug. 1841.

Pecci, Jos., Frater SS. D. N. Leonis XIII., n. Carpineti, 13 Dec. 1807; i. 3 Dec. 1824; g. 15 Aug. 1842.
Vixit extra Soc. 1852 ad 1888.
Ex Commissione Dogmat. Conc. Vatic., 24 Maii 1866.
Diac. Card. S. Agathæ in Suburra, 12 Maii 1879.
Præf. S. Congr. Studiorum.
Defunctus Romæ, 9 Feb. 1890.

Steinhuber, Andr., Bavar. Passav., n. 11 Nov. 1825; i. 27 Oct. 1857; g. 2 Feb. 1868.
Diac. Cardin. S. Agathæ in Suburra, in petto Jan. 1893, declar., 18 Maii 1894.
Præf. S. Congreg. Indicis.

Tarquini, Camil., Rom., n. 27 Sep. 1810; i. 27 Aug. 1837; g. 15 Aug. 1857.
Ex Commissione Dogmatica et postea Discipl. Eccles., 27 Jul. 1867.
Diac. Card. S. Nicolai in Carcere., 22 Dec. 1873.
Defunctus Romæ, 15 Feb. 1874.

II. Archiepiscopi.[1]

Carroll, Joan., Americ. Maryl., n. 8 Jan. 1736; i. 7 Sep. 1753; g. 2 Feb. 1771.
Præf. Apost. Americæ, Septembr. 9 Jun. 1784.
Primus Episc. Baltim., prom. 6 Nov. 1789.
Consecratus Londini, 15 Aug. 1790.
Restaurat Societatem in Maryl. ex auctoritate A. R. P. N., 9 Maii 1805.
Præsidet Syn. Baltim., Primæ et Secundæ, 1791, 1810.
Primus Archiep. Baltim., prom. 8 Apr. 1808; pallium 18 Aug. 1811.
Defunctus ibid., 2 Feb. 1815.

Dalhoff, Theod., Germ., n. 20 Apr. 1837; i. 14 Apr. 1859.; g. 15 Aug. 1876.
Archiep. Bombayen, prom. — —— 1891.

[1] Delevimus ibi Ill. Patr. Carew, Vic. Apost. Madras, quem post Moldensem Catalogum nostris per errorem adscripseramus.

Goethals, Paul, Belga, n. 11 Nov. 1832; i. 21 Oct. 1852; g. 2 Feb. 1870.
Præp. Prov. Belg., 19 Maii. 1870.
Episc. Evariæ in p., prom. 3 Dec. 1877.
Archiep. Hierapolit., Vic. Ap. Calcuttæ, prom. 3 Feb. 1878.
Consecrat. in Belgis, 23 Feb. 1878.
Primus Archiep. Calcutta, 25 Nov. 1886.

van Heule, Aug., Fland.–Ypren., n. 21 Nov. 1821; i. 28 Sep. 1839; g. 2 Feb. 1857.
Archiep. Amiden. i. p., Vic. Apost. Bengaliæ Occid., 8 Oct. 1864.
Mortuus Calcuttæ, 9 Jun. 1865.

von Hohenwart, Sigismund, Austr., n. 2 Maii 1733; i. 3 Nov. 1744.
Præceptor Principum Austr. sub Maria Theresia 1778.
Episc. Tergestin. (Trieste), post 1790.
Archiep. Vindobonen. (Wien), 1803.
Defunctus ibid., adsistente Nostro (Buczynski), 30 Jun. 1820.

[1] *Meurin*, Leo, Germ. Berolin., n. 23 Jun. 1825; i. 8 Apr. 1853; g. 20 Jan. 1867.
Ante ingressum jam sacerd., fuit secret. Em. Card. Geissel Colonien. Archiep.
Superior Miss. Bombay, 1 Apr. 1867.
Episc. Ascalonen. i. p. Vic. Apost. Bombay, prom. 27 Mar. consecr. 10 Sep. 1867.
Adfuit Conc. Vatican. inter Deputatos pro Discipl. Eccles. etc.
Visitator Apost. Malabar Ritus Syriaci 1876.
Archiep. Nisib. i. p. Episc. Portus S. Ludovici, Ins. Maurit, 20 Sep. 1887.
Mortuus ibid., 1 Jun. 1895.

Neale, Leon., Americ. Maryl., n. 15 Oct. 1747 (6?); i. 7 Sep. 1767.
Episc. Gortynen. i. p. Coadj. Baltimor., consecr. 7 Dec. 1800.
Cum Rmo. Carroll ad A. R. P. N. scripsit de restituenda Soc., 25 Maii 1803.
Archiep. Baltim., 2 Dec. 1815.
Defunctus Georgetown, 15 Jun. 1817.

Paul, Jos. Telesph, Bogoten, n. 5 Jan. 1831; i. 29 Nov. 1844; g. 15 Aug. 1865.
Episc. Panam., 17 Sep. 1875.
Archiep. S. Fidei de Bogota, 6. Aug. 1884.
Defunctus ibid., 8 Apr. 1889.

Pimentel, Ant. (Lusit.)
Archiep. Cranganoren., 20 Jan. 1721.
Mortuus in Puttencera, Malabar, 6 Mar. 1752.

Planchet, Bened., Gallus ex Gap., n. 24 Jan. 1802; i. 31 Oct. 1821; g. 10 Oct. 1836.
Fundator et primus Superior Miss. Syriacæ, 1843.
Vice-delegatus Apost. Mesopotamiæ, prom. 20 Dec. 1850.
Delegatus Apost. Archiep. Trajanopolitan. i. p. 1853.
Occisus Souarek prope Diarbekir, 21 Sep. 1859.

Porter, Geo., Anglus de Exeter, n. 27 Aug. 1825; i. 7 Sep. 1841; g. 2 Feb. 1860.
Elector Prov. Angl. in Congregatione 24ª.
Consecr. Feb. 27, 1887.
Primus Archiep. Bombayen., prom. 21 Dec. 1886.
Mortuus ibid., 28 Sep. 1889.

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[1] *Petrum Klobusiesky*, Episc. Szathmar et postea, 19 Apr. 1822, Archiep. Coloczens et Benefactor novæ Societatis tanquam Nostrum meminit Cretineau-Joly aliique. Is natus 26 Jun. 1754, vix aliud esse potuit 1773, quam novitius, mort. 1843. (Ne confundatur cum Archiep. Coloczen., ejusd. noniminis qui 1759 binas literas ad SS. D. N. Clem. XIII. pro Societate dedit).

Raczynski, Ignat., Posnanen., n. 9 Aug. 1741; i. 5 Aug. 1760.
Archiep. Gnesn. et Posn. Primas Poloniæ, p. 1793.
Readmissus Romæ, 1819.
Mortuus ap. Przemysl, Galic., post vota, 19 Feb. 1823.

dos Reis (de Regibus), Hispan. ex Villalobos.
Episc. S. Thomæ de Meliapure.
Archiepisc. Cranganoren., 1756.
Mortuus in Puttencera, 7 Apr. 1777.[1]

Steins, Walt., Amsterdam, n. 1 Jul. 1810; i. 16 Dec. 1832; g. 28 Aug. 1849.
Vic. Apost. Bombayen., prom. 10 Dec. 1860.
Consecr. Episc. Nilopolit. i. p., 29 Jun. 1861.
Adfuit Conc. Vatic. inter Deputatos de Fide.
Episc. Auckland, Neo Zelandiæ, prom. 25 Ap.; inaug. 23 Dec. 1879.
Mortuus Sidney, Australiæ, 7 Sep. 1881.

Velasco, Ignat., Popayen. in Columbia, n. 11 Apr. 1834; i. 12 Nov. 1847; g. 15 Aug. 1867.
Episc. Pastopolit. (Pasto), prom. 15 Mar. 1883.
Archiep. S. Fidei de Bogoto, i. 1890.
Mortuus Chapinero, 10 Apr. 1891.

III. Episcopi.

Avogadro, Joan., Venet., n. 2 Nov. 1735; i. 15 Oct. 1752; g. 2 Feb. 1769.
Episc. Novarien., c. 1776.
Readmissus ad Soc. Rossiacam, c. 1785, (Zalenski).
Permissu S. Sedis renunciat et regreditur, c. 1805.
Mortuus Patavii, 28 Jan. 1815.

Barthe, Joan. Maria, Gall. Tolos., n. 8 Apr. 1849; i. 21 Aug. 1869; g. 25 Mar. 1886.
Episc. Trichinopolit., 21 Mar. 1890.

Beiderlinden, Bern., Germ., n. 18 Aug. 1842; i. 23 Apr. 1865; g. 2 Feb. 1880.
Episcop. Poonen., 20 Dec. 1886. Consecr. Feb. 27, 1887.

Benincasa, Franc., Ital.
Episc. Carpen., c. 1780.
Readmissus ad Soc. Rossiacam, c. 1785, (Zal.)

Borgniet, Andr., Germ. Mogunt., n. 11 Feb. 1811; i. 6 Dec. 1845; g. 13 Apr. 1856.
Provic. Apost. Nankin, 4 Aug. 1856.
Episc. Berinen. i. p. Vic. Apost. Nankinen., 2 Oct. 1859.
Mortuus, victim. carit., in Tchéli S. E., 31 Jul. 1862.

Bulte, Hen., Gall., n. 8 Nov. 1830; i. 9 Nov. 1861; g. 8 Sep. 1872.
Episc. Botryen. i. p., Vic. Apost. Tchéli S. E., 23 Mar. 1880.
Consecr. apud Ton-ka-ton, 29 Jun. 1880.

Butler, Ant., Angl., n. 13 Sep. 1830; i. 11 Jun. 1866; g. 2 Feb. 1878.
Vic. Apost. Guyanæ Anglic., Demarara, prom. 31 Maii 1878.
Consecr. Episc. Melipotamen., 25 Aug. 1878.

Canoz, Alexius, Gall., n. 11 Sep. 1805; i. 22 Aug. 1824; g. 9 Feb. 1838.
Vic. Apost. Madur., prom. 7 Apr. 1847.
Consecrat. Episc. Tamassin. i. p., 29 Jun. 1847.
Episcopus Trichinopolitan., prom. 25 Jan. 1887.
Defunctus ibid., 2 Dec. 1888.

Cavadini, Abundius, Ital.
Episc. Mangaloren., prom. 25 Nov. 1895; consec. 28 Jan. 1896.
Inaugurat., 27 Oct. 1896.

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[1] Post suppressionem una cum R^mo. Leitao (José Clem. v. infra) fortiter obstitit curiæ Lusitanæ abdicationem extorquenti et missionarios ineptos in locum NN. missos rejecit.

Cazet, Joan. Bapt., Gall., n. 31 Jul. 1827; i. 20 Jan. 1848; g. 2 Feb. 1864.
Præf. Apost. Madagascar, 6 Aug. 1872.
Episc. Sozucen. i. p., consecr. 5 Maii 1885.
Vic. Apost. Madagascar, 30 Jul. 1885.
Chisholm, Joan., Scot., ingr. 1772.
Vic. Apost. Scotiæ, prom. 1791; consec. epis. Orien. i. p. 1792.
Mortuus 8 Jul. 1814.
Dubar, Eduard., Gall. ex Rubaix., n. 12 Oct. 1826; i. 9 Oct. 1852; g. 17 Apr. 1864.
Vic. Ap. Tcheli S. E., prom. 6 Sep. 1864.
Consecr. Episc. Canathen. i. p., 19 Feb. 1865.
Interfuit Conc. Vatic. et in reditu Massiliæ conjectus est in vincula.
Defunctus Hien-Hien. (vict. carit.), 1 Jul. 1878.
Etheridge, Jac., Angl., n. 19 Oct. 1808; i. 20 Sep. 1827; g. 15 Aug. 1844.
Superior Miss. Guyanæ Angl., 25 Mar. 1857.
Vic. Apost. ejsd., prom. 25 Jun. 1858.
Consecr. Episc. Toron. i. p., 10 Oct. 1858.
Administr. et Visitator Ins. Hayti, 1859.
Interfuit Conc. Vatic., sed 18 Mar. 1870, excusatus recessit.
[1] Mortuus in Mari apud Barbadoes, 4 Jun. 1878.
Garnier, Valent., Gall., n. 6 Maii 1825; i. 24 Jan. 1852; g. 16 Jun. 1862.
Vic. Apost. Nankin, prom. 31 Jan. 1879.
Consecr. apud Shanghai Episc. Titopolit. i. p., 27 Apr. 1879.
Golaszewski, i. ante 1773.
Episc. Przemysl.
Mortuus ibid. post vota 1824.
Gordon, Car., Angl., n. 5 Mar. 1831; i. 4 Nov. 1869; g. 15 Aug. 1882.
Vic. Apost. Jamaicæ, prom. 8 Maii 1889.
Consecr. Episc. Thyatiren. i. p., 15 Aug. 1889.
José, Clemens, Lusit., alias Leitao v. Laitas.
Episc. Cocinen. 1745.
Literas ad Archiep. Crangan. dedit in causa P. Malagrida, 5 Apr. 1767.
Mortuus ibid. 1771.
Kerens, Jos., Mastricen, n. 25 Maii 1725; i. 29 Sep. 1740; g. post 1754.
Episc. Ruremonden, 1769.
Episc. Neustaden, 1773.
Episc. S. Hippolyti (Sanct. Poelten), 1784.
Mortuus Vindobon (Wien), 26 Nov. 1792.
de Laimbeckhoven, Godef., Austr., Vindobonensis nat. c. 1707; ing. e. 1722; gr. c. 1738.
Consecr. Macai, Episc. Nankin, 1755.
Administrator Pekinen.
Breve Clem. XIV., accepit et publicum fuit, 1775.
Readmissus ad Soc. Rossiacam circa 1786.
Mortuus San-tcheou-fou, 22 Maii 1787.
Languillat, Adr., Gall., n. 28 Sep. 1808; i. 21 Feb. 1841; g. 16 Jun. 1851.
Vic. Apost. Nankin, prom. 30 Maii 1856.
Consecr. Episc. Sergiopolit. i. p., 22 Mar. 1857.
Adfuit Concil. Vaticano 1869-'70.
Mortuus Zikawei, 30 Nov. 1878.
Lavigne, Caro.l, Gall., n. 6 Jan. 1840; i. 27 Dec. 1866; g. 2 Feb. 1878.
Vic. Apost. Cottayam, Malabar, prom. 13 Sep. 1887.
Consecr. Episc. Milevitan. i. p.
Episc. Trincomalien. Oct. 1898.

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[1] Omisimus hic Rev. Benedictum Fenwick, Episc. Bostonien., elect. 10 Maii 1825, sicut supra Geor. Carrell, Episc. Covington, consec. 1 Nov. 1853, quia quamvis de Societate fuerint et passim S. J. scribantur, de morte in Soc. non constat. Auctoritatem P. A. Vivier eosdem omittentis decretoriam arbitramur.

Lizarzaburu, Jos. Ant., Quiten., n. 23 Jun. 1833; i. 8 Jun. 1851; 2 Feb. 1869.
Episcop. Guayaquilen, prom. 22 Nov. 1869; consecr. 13 Jun. 1870.
Interfuit ultimæ Sessioni Conc. Vatic., 16 Jul. 1870.
Veneno exstinctus Guayaquil, 17 Oct. 1877.

Miège, Joan. Bapt., Sabaud., n. 18 Sep. 1815; i. 23 Oct. 1836; g. 15 Aug. 1875.
Vic. Apost. Kansas et Territ. Indici, prom. 2 Jul. 1850.
Consecr. Episc. Messenien. i. p., 25 Mar. 1851.
Interfuit Congreg. XXII. ut Deputatus Vice.-Prov. Missouri.
Interfuit Conc. Vaticano 1869 et 1870, sed abfuit a Plenar. Baltim. II.
Episcopatui renunciat, 14 Dec. 1874 et ad NN. rediit.
Mortuus Woodstock, 21 Jul. 1884.

Naruscewicz, Stan. Adam., Lithuan., n. 20 Oct. 1732; i. 1748, Poeta et historicus.
Coadj. Smolensk, Consecr. Episc. Emmausius, post 1773.
Episc. Smolensk 1788 et Luck 1790.
Defunctus Janow, et sepultus in Luck, 6 Jul. 1796.

Nihell, Laur. Anth, Hib. n. 1726 (7?), i. 1754 (45?) (alias Nihil).
Consecr. Episc. Fenaboren. (Kilfenora), 1784.
Mortuus 29 Jun. 1795.

O'Connor, Mich., Hib. Corcag., n. 27 Sep. 1810.
Consecr. Romæ, primus Episc. Pittsburgen., 15 Aug. 1843.
Translatus ad Erie, 29 Jul. 1853; relatus ad Pittsb., 10 Feb. 1854.
Interfuit Definitioni Immac. Conc., 8 Dec. 1854.
Renunciatio a S. Sede probatur, 23 Maii 1860.
Ingressus Gorhemii, 22 Dec. 1860; g. 23 Dec. 1862.
Mortuus ap. Woodstock, 18 Oct. 1872.

Pagani, Nic., Neap. Nucerien, n. 9 Aug. 1835; i. 4 Maii 1851; g. 15 Aug. 1870.
Provicarius Mangaloren., 29 Sep. 1878.
Vic. Apost. Mangalor., Episc. Tricomien. i. p., 21 Feb. 1885.
Episc. Mangaloren., 25 Nov. 1886.
Mortuus Codiaboil, 30 Oct. 1895.

di Pietro, Salvator, Neap., n. 15 Jun. 1830; i. 17 Oct. 1845; g. 15 Aug. 1863.
Præf. Apost. Honduræ Brit., 16 Maii 1888.
Vic. Apost., prom. 19 Dec. 1892.
Consecr. Episc. Epiri i. p., 14 Jan. 1893.
Mortuus Belize, 23 Aug. 1898.

Piñeyro,[1] José, Lusit.
Episc. S. Thomæ de Meliapor., i. 1726.
Defunctus c. 1755.

Pozo y Martin, Rob., nat. (Ibarra), (Æqnat.), 25 Aug. 1836.
Episc. Guayaquil, prom. 13 Nov. 1884.

Sailer, Mich., Bav. Ratisb., n. 17 Nov. 1752; i. 1770. Ordinatus 1775 —scriptor fecundus et pius.
Coadj. Ratisbon. Episc. Germanicopol. i. p., 22 Sep. 1822.
Episc. Ratisbonen. 1831.
Mortuus ibid., 30 Maii 1832.

Schneider, Joan, Germ., n. 12 Apr. 1752; i. 30 Oct. 1768.
Vic. Apost. Saxoniæ, Episc. Agrien. i. p., 1816.
Mortuus Dresdæ, 22 Dec. 1818.

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[1] Dubitatum est passim, utrum Jesuita fuerit, et re vera literæ A. R. P. Retz rem conficere non videntur. Aliud est de literis ejusdem. quas citat P. Bertrand v. p. 368.

de Souza, Polycarp., Lusit.
Episc. Pekin, c. 1741.
Mortuus Pekin, 26 Maii 1757.
Staal, Walter, Neerl., n. 1839; i. 1858.
Vic. Apost. Bataviæ.
Episc. Mauricastren. i. p., 23 Maii 1893.
Mortuus prope Banda, 30 Jun. 1897.
Van Reeth, Jos., Belga, n. 6 Aug. 1843; i. 25 Sep. 1860; g. 2 Feb. 1878.
Præpos. Provinc. Belgicæ, 31 Jul. 1882.
Adfuit Congregationi Soc. XXIII.
Episc. Gallens et Administr. Trincomali.
Consecr. Antverpiæ, 19 Maii 1895; inaug. in Galle, 9 Nov. 1895.
Van de Velde, Jac. Oliv., Belga, Termond., n. 2 (3?) Apr. 1795; i. 23 Aug. 1817; g. 17 Dec. 1837.
Vice-Provincialis Missouriæ, 17 Sep. 1843.
Episc. Chicagien, prom. 1 Dec. 1848; consec. Sti. Ludovici, 11 Feb. 1849.
Translat. ad Sedem Natcheten, 29 Jul. 1853.
Mortuus apud Natchez, 13 Nov. 1855.

His addantur etc. note, p. 398. Sed omittatur Ex Litteris Lavall.: Petrus Klobusiesky episc. Coloczen. mortuus fere nonagenarius a. 1843, benefactor novæ Societatis.

IV. Præfecti Apostolici aliique sine Charactere Episcopali.

Dupeyron, Jac., Gall., n. 30 Dec. 1804; i. 9 Nov. 1833; g. 16 Dec. 1846.
Coadj. Præf. Apost. Jamaicæ, 10 Sep. 1852.
Præf. Apost. Jamaicæ, 27 Sep. 1853.
Successorem habet P. Jos. Woollet, 3 Dec. 1871.
Mortuus in Coll. Springhill, 28 Jul. 1872.
Esteban, Paul., Hisp., n. 8 Jul. 1832; i. 27 Jun. 1854; g. 12 Oct. 1870.
Præf. Apost. Annobon, Corisco et Fernando Po, 1873.[1]
Mortuus Salamancæ, 19 Sep. 1877.
Finaz, Marc., Gall. San. Stephan, n. 9 Feb. 1815; i. 7 Aug. 1835; g. 19 Mar. 1849.
Præf. Apost. Nossi-Bé, 30 Jun. 1851.
Successorem habuit P. Sp. Lacomme, 20 Sep. 1865.
Mortuus Amboihi-Po, Madagascar, 22 Dec. 1880.
Du Gad, Ludov., Gall., Lugdun., n. 1707, Superior Missionum Sinensium, 1752.
Captus Macai, 5 Jul. 1762 et in carcere Ulissipone ad 8 Aug. 1766.
Superior Miss. Sinensis, repulsus a Canton, 10 Jun. 1770.
Mortuus (in Gallia?) post 1780.
Guez, Ludov. Henric., Gall.
Superior Gener. Missionum Guyanæ Gallicæ, Præf. Apost. 1761.
Mortuus post, 1763.
Irisarri, Jos., Navarrus, n. 6 Feb. 1811; i. 21 Jul. 1838; g. 15 Aug. 1849.
Præf. Apost. Fernando-Po, 1858.
Defunctus ibid., 7 Mar. 1868.
Jouen, Ludov., Gall., n. 19 Jan. 1805; i. 3 Sep. 1839; g. 2 Feb. 1853.
Præf. Apost. Madagascar, 15 Aug. 1858.
Defunctus in Insul. Maurit., 4 Jan. 1872.
Lacomme, Speratus, Gall., n. 18 Jul. 1828; i. 10 Oct. 1848; g. 15 Aug. 1859
Præf. Apost. Nossi-Bé, 20 Sep. 1865.
Renunciat—translata Missione ad PP. S. Spir., 1883.

[1] Ita "Almanach Annuaire" Chantrel. Paris, Palmé, 1873.

Padilla, Lusit.
Præf. Mission. Guyanæ Gallicæ, a Gubern. missus, Nov. 1777.
Mortuus paulo post.
Perez, Andr., Hispan., P.
Præf. Apost. Maranhao, 1871.
Renunciat suppressa præfectura, 1880.
Porter, Thom., Angl. Exeter, 1 Nov. 1828; i. 7 Sep. 1845; g. 2 Feb. 1864.
Vic. Apost. Jamaicæ, 6 Sep. 1877.
Mortuus S. Beuno's, 29 Sep. 1888.
René, Joan. Bapt., Gall., (Verum Nomen Lamoureux), n. 22 Aug. 1841; i. 28 Sep. 1862; g. 2 Feb. 1881.
Præf. Apost. Alaska, 6 Mar. 1897.
Ruel, Alex., Gall.
Præf. Apost. Guyanæ Gallicæ, 1761–'68.
Mortuus in Gallia paulo post.
Saint Leger, Rob., Hibern. Waterf., n. 8 Feb. 1788; i. 17 Sep. 1807; g. 9 Dec. 1821.
Vice-Prov. Hiberniæ, Maii 1830.
Vic. Apost. Bengal, 18 Apr. 1834.
Vice Prov. Hiberniæ secundo, 23 Feb. 1841.
Mortuus Dublin, 22 Jun. 1856.
Strele, Ant., Austr., n. 1825; i. 1845.
Fundator Mission. Palmerston, Australia, 1882.
Admin Apost. Portus Victoriæ et Palmerston, 1889.
Mortuus Sevenhills, 15 Dec. 1897.
Van der Stuyfft, Honoratus, Belga., n. 3 Sep. 1820; i. 30 Sep. 1838; g. 2 Feb. 1856.
Pro-Vic. Apost. Bengal Occident, Calcutta, 2 Sep. 1865.
Successorem Episcopum habuit Rev. W. Steins, 11 Jan. 1867.
Szerdahely, Geo. Aloys., Hung., n. 29 Sep. 1740; i. 17 Oct. 1753.
Abbas Mitratus S. Mauritii de Both, etc., post 1773.
Tosi, Pasc., Ital., n. 1837.
Præf. Apost. Alaska, 24 Jul. 1894.
Mortuus apud Juneau, 14 Jan. 1898.
Tovia, Gasp., Hispan.
Vic. Apost. Mission. Naponen (Æquat), 1880.
Suppressa Missione cessat administ, 1897.
Woollet, Jos., Angl., n. 23 Mar. 1818; i. 7 Sep. 1847; g. 2 Feb. 1858.
Pro-Vic. Apost. Jamaicæ, 3 Dec. 1871.
Renunciat, 6 Sep. 1877.

ST. FRANCIS XAVIER'S (COLLEGE) CHURCH, ST. LOUIS.

NOTES FROM ST. LOUIS—
THE NEW CHURCH.

More than thirty years ago it was foreseen that the business district of St. Louis would extend rapidly to the westward. It was supposed consequently, that the site of the university on Ninth Street and Washington Avenue, would soon become very undesirable for school purposes and that the Church of St. Francis Xavier would be left without a congregation. Hence in 1867, a site was purchased on Grand Avenue for a future church and college.

Grand Avenue (Thirty-sixth Street) was, at that time, a country road. The property—the field—had a frontage of 446 feet on Grand Avenue, from Lindell Avenue to Pine Street, with a depth of 360 feet. The corner of Grand and Lindell Avenues is, now, about the centre of figure of the city of St. Louis. On this corner is built the new church, facing Grand Avenue. The university front takes in the rest of the block to Pine Street.

Excavations for the church were begun in 1883. On the 8th of June, 1884, the corner stone was laid in the presence of a great concourse of people. It was estimated, at the time, that there was a gathering of 50,000 at the ceremony. This is a large number. But, considering the broad facilities for accommodation, and reviewing the circumstances of the day, the number may not be exaggerated. There was a procession to Grand Avenue from the old church on Ninth Street. The procession moved in nine divisions. The first division contained twenty-two societies; and so the societies were distributed through seven divisions. The eighth division contained representatives from forty parishes —apart from the societies. The ninth division was made up of citizens on horseback. Sixty boys on ponies constituted an interesting feature of this division. About 200 carriages closed the procession. It was stated at the time that the total number afoot was 12,000 or 13,000.

On the grounds, three grand stands had been erected. One was occupied by the U. S. Arsenal Band. From the others, respectively, Right Reverend William H. Gross, D. D., Bishop of Savannah, and Right Reverend Joseph Dwenger, D. D., of Fort Wayne, delivered addresses, after

the corner-stone (three tons weight) had been laid by the Right Reverend Patrick J. Ryan, D. D., Bishop of Salamis and Coadjutor to the Most Reverend Peter Richard Kenrick, D. D., Archbishop of St. Louis.

The work on the basement progressed steadily and on November 4, 1884, it was blessed and opened for temporary use by the Very Reverend Philip Brady, Vicar General of the Archdiocese.

By the summer of 1888 the new college was completed, and the old college was closed with an alumni reunion on June 25, of that year.

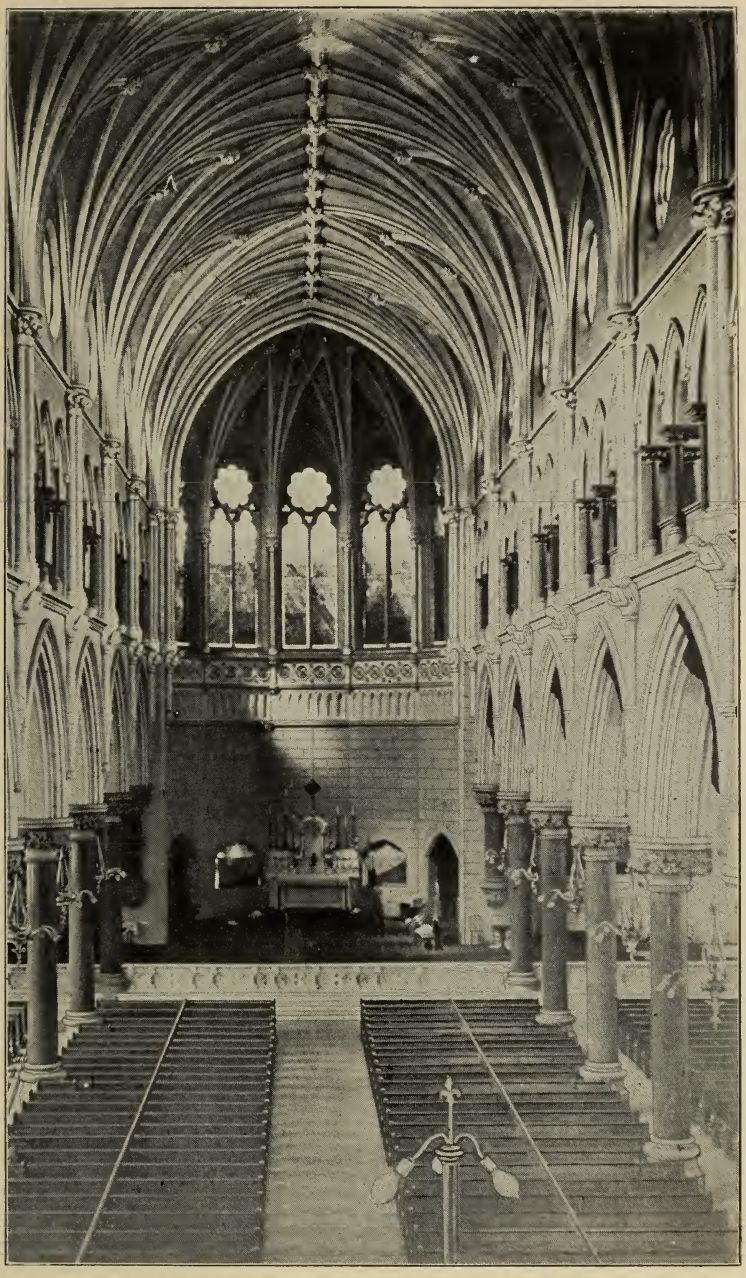
On the Feast of St. Ignatius the new college was blessed, and on the Sunday following (August 5) the old "College Church" was closed with solemn high Mass and solemn Benediction of the Blessed Sacrament. The work of dismantling the church began a few days later and the parish ceased to exist.

The pastors of the old church were:—

1843, Rev. George Carrell, S. J.,
1844–'46, Rev. John L. Gleizal, S. J.,
1847, Rev. Herman Aelen, S. J.,
1848–'57, Rev. Arnold Damen, S. J.,
1858, Rev. John L. Gleizal, S. J.,
1859–'60, Rev. C. F. Smarius, S. J.,
1861–'63, Rev. John F. O'Neil, S. J.,
1864–'69, Rev. Michael J. Corbett, S. J.,
1870–'73, Rev. John F. O'Neil, S. J.,
1874, Rev. Edward A. Higgins, S. J.,
1875, Rev. John D. Condon, S. J.,
1876–'83, Rev. Patrick J. Ward, S. J.,
1884, Rev. Edward A. Higgins, S. J.,
1885–'88, Rev. Peter Boyce, S. J.,

In view of the contemplated removal, the sodality building opposite the old church on Ninth Street was sold in January (1888), and a new site was purchased on Grand Avenue, about a block from the church. The solemn triduum in honor of the lately canonized Saints Peter Claver, John Berchmans and Alphonsus Rodrigues was celebrated in the basement, or crypt, in October (1888). The classes had been opened in the new university on September 3. The new order began.

On the Feast of St. Louis (Aug. 25) 1892, the first stone was put in place for the superstructure of the new church. The work was discontinued in August 1893, recommenced in April 1895; and in November, 1895, the whole was under roof. In May of the year 1897, the plastering of the church was commenced, and the church was at length dedicated



ST. FRANCIS XAVIER (College) CHURCH, ST. LOUIS.
(View from Organ.)

and opened for divine service on the Feast of the Holy Name of Jesus, January 16, 1898.

There was issued the following programme for the three days celebration :—

Sunday January 16, morning services 9.45, arrival of the Most Reverend Archbishop, John Joseph Kain, D. D., under escort of the St. Louis University Cadets. Solemn blessing of the church by the Most Reverend Archbishop. Pontifical high Mass in presence of the Most Reverend Archbishop. Assistant priest, Very Rev. Thomas S. Fitzgerald, S. J. Assistant deacons of honor, Very Rev. Mgr. William Walsh, and Very Rev. Mgr. Joseph Hessoun.

Officers of the Mass. Celebrant, Rt. Rev. John Janssen, D. D.; Assistant priest, Rev. Henry Muehlsiepen, V. G.; Deacons of honor, Rev. Theodore Arentz, O. S. F., and Rev. Fereol Girardey, C. SS. R.; Deacon of the Mass, Rev. Francis V. Nugent, C. M.; Subdeacon of the Mass, Rev. Charles Ziegler; Master of ceremonies, Rev. Martin S. Brennan. Dedication sermon, Most Reverend John Joseph Kain, D. D., "I will praise Thee, O Lord, my God, with my whole heart, and I will glorify Thy Name forever."—*From the Offertory of the Mass of the Day.*

Music. 1. Processional—"Ecce Sacerdos," *Witt.* 2. "Unfold, Ye Portals Everlasting," *Gounod.* 3. Third Solemn Mass (Coronation), *Cherubini.* 4. Offertory—"Jesu Dulcis Memoria," *Kotke.* 5. Hallelujah Chorus, *Handel.* "All the nations Thou hast made shall come and adore before Thee, O Lord: and they shall glorify Thy Name."—*From the Communion of the Mass of the Day.*

Evening services. Solemn Vespers at 7.30 o'clock, celebrant: Most Reverend John Joseph Kain, D. D., assisted by Rev. James McCaffrey and Rev. Francis Goller.

Music. Vespers—Double quartette and chorus of forty voices, "Jesu Dulcis Memoria," *Kotke.* Magnificat—Two choirs.

Lecture by Rt. Rev. Maurice F. Burke, D. D. "Has the Catholic Church been opposed to Learning and the Progress of Civilization?"

Benediction of the Most Blessed Sacrament. "O Salutaris," *Gounod.* "Ave Maris Stella," *Boex.* "Tantum Ergo," *Tiraboschi.* "Praise Ye the Father," *Gounod.* Grand Chorus.

Monday, January 17, 1898, sodalists' evening (for sodalists only), at 7.45, P. M. Tuesday, January 18, 1898, solemn Mass of Requiem for deceased benefactors, at 8 o'clock, A. M. Blessing of the Stations of the Cross, at 7.45, P. M.

The church rests upon a bed of the same limestone of which it is constructed. The walls of the foundation and basement are very heavy. The basement was an expensive work. It had to be not only massive, capable of supporting the enormous weight of the superstructure, but also in keeping with the appearance of the upper church. The best material was used throughout the entire work of the church. The "pitch face-work" is done in St. Louis limestone laid on its natural bed as it lay in the quarry. The quoins, arches and all decorative part are in blue Bedford stone, the blue giving a very soft contrast with the white limestone, just enough to bring out the architectural lines. The walls were flooded regularly, during the progress, with Puzzolan cement, so that the building is practically one solid rock.

The style arrived at is the Gothic of the transition period, —between the early English and the decorated, a style little followed in this country. It demands much from the archi-

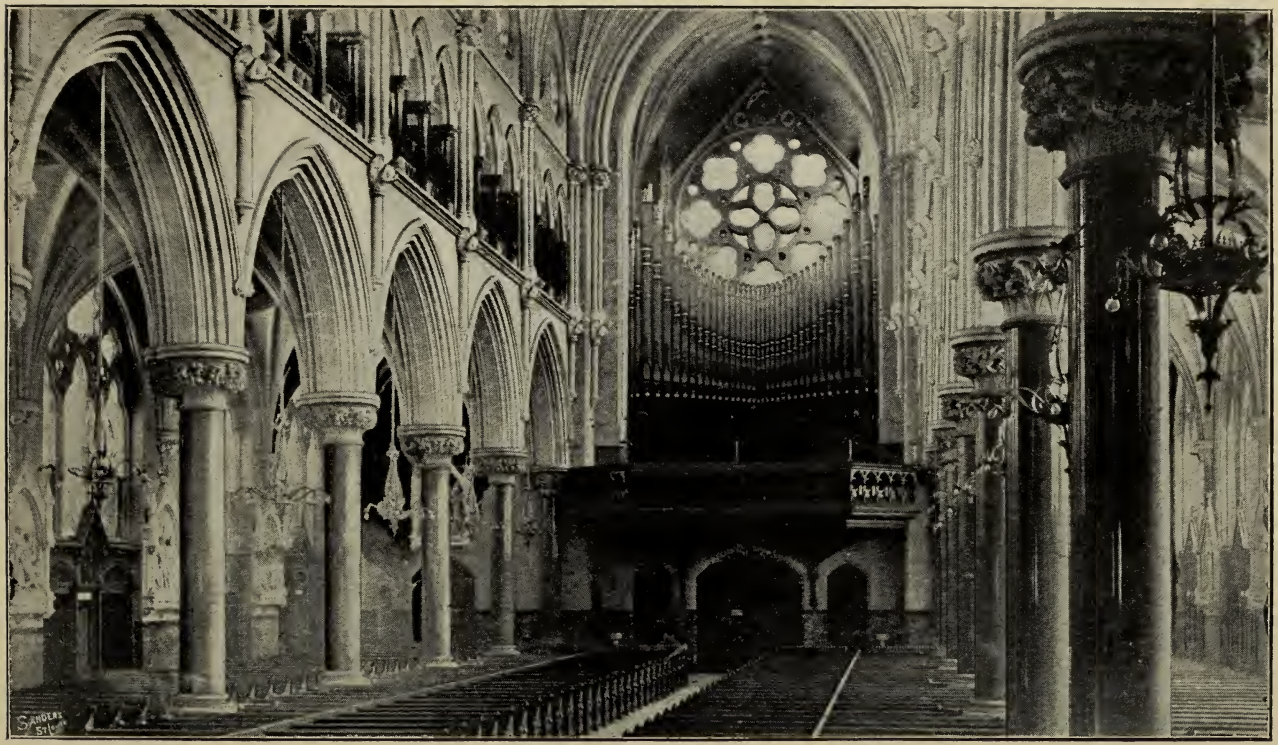
tect, as there is no elaborate ornamentation; and he has, therefore, to produce his effect by lines, recesses and projections. The results in the present instance are regarded as very successful. Of course the church is only a miniature of the great structures that remain to us of the days of the architects (gigantes), but altogether it is successful in the effects. The triple gabling of the front elevation is something new in this country and is striking as well for its massiveness as for its boldness and symmetry. The jambs of the main entrance are 9 feet 6 inches deep and the rose window above the second gable is eighteen feet in diameter.

In the diagram, at the end, it will be seen that good provision has been made for exit—27 feet. There remain, in case of need, two doors in the transept and an independent exit through each sacristy.

The buttresses are 6 feet deep and 5 feet 6 inches across. Below the water table which divides the upper church from the crypt or basement, the buttresses are within the walls of the crypt. Above the water-table, where they come into view, they are cut away gradually, as the weight to be supported diminishes. The entire weight of window arches, of roofs and of the clere-story is carried by these giant buttresses and by the interior columns, each column being set to carry 2500 tons, 5,000,000 pounds, Whilst the basement was in use, the confessionals were situated in the alcoves between the straight buttresses. In the church the confessionals are also between the buttresses in the recesses under the windows.

These confessionals are worthy of notice as they present two features rarely seen in churches in this country. They are so arranged as to be flush with the wall of the church and hence are no obstruction in the aisle. Then the part occupied by the priest has a small trefoil window, which affords light by day and fresh air at all times to the occupant. Those accustomed to spend long hours in the confessional and suffer from the bad air will appreciate this prevision and hope that it will be introduced into all our churches.

Looking at the interior from the main entrance, the eye is met by two rows of polished columns, with capitals of overhanging foliage. Above these is the arcade of the triforium with double columns. Still higher is the clere-story whose long succession of circular windows sheds a soft light on the groined ceiling. In the distance is the altar, illuminated by the five windows of the apse. The middle nave arises to a height of sixty-six feet, in three tiers or stages. The lowest of these consists of single arches sup-



ST. FRANCIS XAVIER (College) CHURCH, ST. LOUIS—(View from Sanctuary.)

ported by the granite columns and separating the nave from the side aisles. In the second stage, each of the panels over the lower arches is divided into three arched spaces by double columns, thus forming an arcade that runs from the apse to the vestibule. This arcade is one of the most important elements in the beauty of the interior. The third tier is the clere-story. Its row of circular windows runs from the vestibule to the apse, thus giving an unbroken line of light above, through the whole length of the Church.

One of the most competent judges of church architecture in St. Louis thus describes the impression made upon him by the interior:—

"Entering the church one is struck chiefly by the lightness and spaciousness of the interior. The proportions are perfect. The roof seems to float, rather than to be supported by the slender vaulting shafts. This appearance of lightness is due partly to the corbelling of these shafts instead of their rising directly from the bases of the nave-piers, and partly to the delicacy of the elaborate ribs of the groined roof which, had they been less lightly moulded, would have caused a ponderous appearance; but mainly to the domical form of the vaults, which is a trait of the French rather than of the English pointed styles. In the several descriptions, the style of the architecture has been named indiscriminately as "Early English" or "English Decorated." Apart from certain details, however, it is hardly English at all, but French, resembling very much the churches of southern Normandy, the style of which, one might say without disparagement, is French spoken with an English accent. The strong affinity of the French work is seen in the free use of false gables over the doors and windows, and the rose window which pierces the façade above the main portal, an arrangement never found in any of the great English churches. But where the church is especially French is in the exquisite apsidal termination of the nave.

"In our opinion the chief excellence of the building, after its perfect proportions, is the exceeding beauty of this apse, and we venture to say that in the harmmonious adjustment of its slender clere-story windows to the vault above them, it is not excelled by any of its European prototypes.

"The observer will hardly need to have his attention drawn to the splendid effect of the light which, filtering through amber-colored windows, makes roof, pillar and wall radiate a kind of golden glory."

The most attractive portion of the church is the sanctuary. It is raised five steps above the level of the church

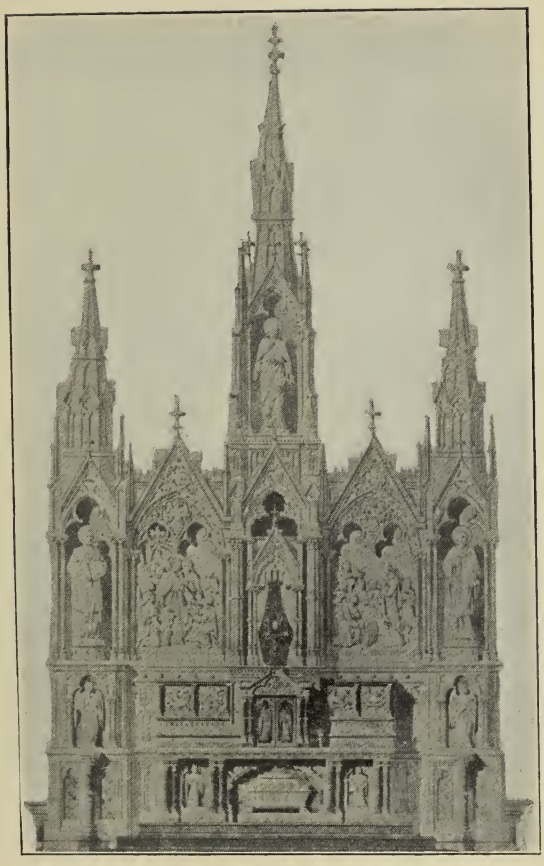
floor, in order to give to the whole congregation a full view of the ceremonies. At the extreme end of the apse is the main or centre altar, dedicated to the honor of God, under the invocation of St. Francis Xavier, the patron of the church. This is not yet built but it is to be entirely of the best marbles, massive, bold and majestic, and its lines in strict accordance with the requirements of the style of the church. The tabernacle, the dwelling place of our Lord Jesus Christ under the sacramental species, will be as elaborate as the severity of the style permits.

At the head of each of the side aisles, in recesses prepared for the purpose, will be placed the altars of the Blessed Virgin and St. Joseph. On the same line with these side altars, a place has been reserved in either transept for the fourth and fifth altars. The one in the northern transept will be dedicated to the Sacred Heart of Jesus, the one in the southern transept will be under the invocation of St. Aloysius, the patron of youth.

As the drawings of the side altars have not yet been sketched, a description of them can not be given. This, however, may be said, that they will be of superior order both in material and workmanship. The whole sanctuary will be separated from the main body of the church by a handsome Communion railing of carbo-alumina with a top of Missouri onyx. These materials will be seen to great advantage when set out by the marble altars beyond.

As in the early English style the rounded column of the Norman period was often preserved, this form has been adopted for the columns of the church. These are monoliths of red Missouri Syenite Granite, highly polished. In determining the diameter of the shafts (22½ inches) two principles were strictly kept in view. They were required to be sufficienty strong to support the immense weight of the arches, triforium, clere-story and roof, and yet narrow enough to leave the view of the main altar unobstructed for the worshippers in the side aisles. The height of the pedestals was determined by the same principle, i. e., not to obstruct the view of the worshippers. To those looking towards the altar from any part of the church, the altars will appear above the upper edge of the pedestals.

The capitals or caps of columns, the heads, the terminals and all the foliage of the style employed are peculiarly bold. The cap mouldings being very heavy and deeply moulded, the upper part of the foliage projects far beyond the shaft. The foliage is deeply cut and relieved so as to produce complete darkness in the sinkages. It springs from stems that start from the neckmould of the column and



MAIN ALTAR (from Drawing).

CONFESSIONAL.

curve gracefully to receive the cutting of the foliage. The bases are of blue Bedford stone, boldly moulded on an octagonal neck and terminating in a round plinth.

In and about the sacred edifice the observer beholds various acknowledgments of the church to the generosity of her benefactors. Located along the walls are seen the individual memorial tablets, promised to each contributor of five thousand dollars, and in the transept, on large registers, in apportioned spacing, appears the inscription of each donor of one thousand dollars or integral multiple thereof, and in the vestibule that of each donor of five hundred dollars.

The paradigm on the next page will prove an interesting study from a practical standpoint, since it clearly exhibits the division of the floor space of the church and the location of the altars, Communion railing, pews and aisles of the church.

The flooring of the aisles is tiled, yellowish gray and chocolate being the principal colors. The middle aisle is eight feet wide, allowing abundant space for processions and other ceremonies, at weddings, etc. The floors of the pews are in wood, raised one inch above the aisle floor. The pews are constructed of white ash with black walnut trimmings. They are 2 feet 8 inches wide from back to back, giving ample room for wide and commodious seats and convenient kneeling benches.

The ventilation is perfect and is attained: 1st, by the windows of the side aisles, of the transepts and of the sanctuary, opening on vertical pivots; 2d, by the windows of the triforium; 3d, through the foliage at the upper intersection of the groined ribs; the foliage being perforated at the intersection of the ribs will allow the heated air to escape into the space above the ceiling, where a strong current of air will carry it off through the cluster windows of the sanctuary.

The crowning glory of the building will be the tower. Rising from a massive base, the buttresses and wall ascend with majestic elegance and perfect symmetry, and, gradually diminishing whilst growing in richness as they rise, terminate in a spire, surmounted by the emblem of the Christian's hope, the Cross.

The old college bells whose sound is so familiar to the residents of St. Louis, and which are unsurpassed for softness of tone, will be hung in the new tower. These bells are adorned with divers inscriptions on their outer surface. We read on the small bell, around the top margin: "Ste. Hieronime, ora pro nobis. Around the lower margin:

"Juan Varales en Sevilla, año de 1761." A cross is between the two inscriptions.

Translation:—"St. Jerome, pray for us." "John Varales at Seville, in the year 1761." On the second bell, in a rim around the top: "† Ecce Crucem Domini: fugite partes adversæ, vicit Leo de tribu Juda." Underneath this inscription is a crucifix, at the foot of which another legend reads: "La fundio Zacharias Ditrich de nacion alleman, en Sevilla, año de 1789." Around the bottom: "Siendo Prior de este convento el P: Presentado F: Francesco de Leon." On the other side of the bell is a representation of St. Augustine in Episcopal robes, and an angel holding a shell in his hand.

Translation:—"Behold the cross of the Lord, fly, ye hostile forces, the Lion of the tribe of Juda hath conquered." "Zacharias Ditrich, by nation a German, cast it in Seville, in the year 1789; the Prior of this convent being the P. Præsentatus Fr. Francis de Leon."

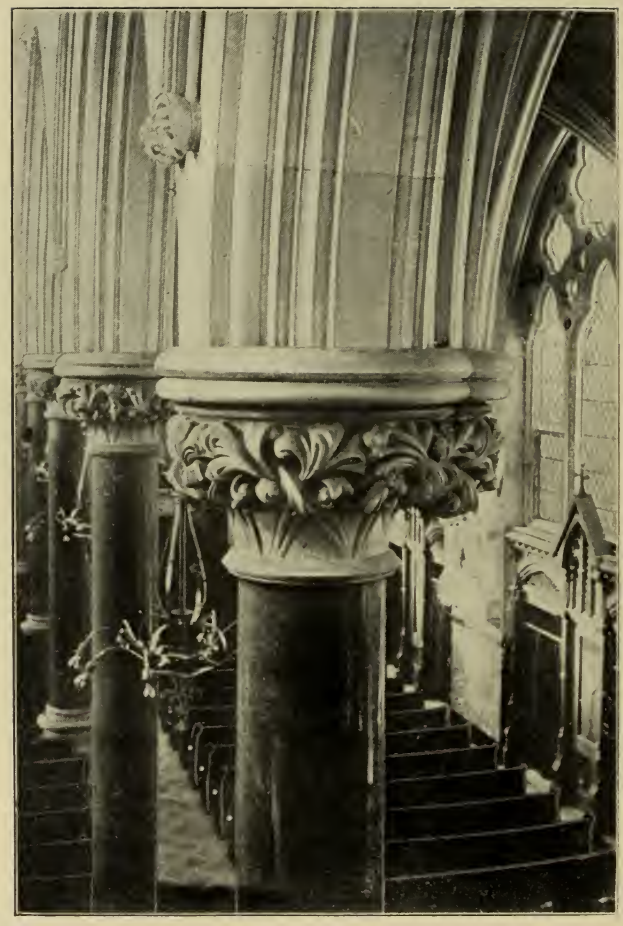
On the large bell, in a rim around the top: "Sancte Francisce, ora pro nobis." "Se refundio esta campana a expensas de bienchores con motibo de haverla hecho pedazos una bomba que arrojaron los Franceses desde el trocadero la noche del 25 de Julio de este año de 1812, politica de las españas; y 5° de la gloriosa lucha del pueblo espanol contra la tirannia, siendo guardian el m. R. P. Fr. Juan Antonio de Leon jubilado y Examinador Synodal de Cadiz." "Por Marcelo Villanueba y Benito Cereceda."

Translation:—"St. Francis, pray for us." "This bell was recast at the expense of benefactors, because of its having been broken in pieces by a shell which the French threw from the Trocadero on the night of the 25th of July of this year 1812, according to the calendar of Spain, and the 5th of the glorious struggle of the Spanish people against tyranny, the very Rev. Fr. Juan Antonio de Leon, Jubilarian and Synodal Examiner of Cadiz, being guardian." "By Marcello Villanova and Benedict Cereceda."

The following diagram and measurements will be useful to those who may wish to know the exact size of the church.

Outside measures:—Extreme length, 211 ft. 6 in. Extreme width at transepts, 119 ft. 10 in. Extreme width of the body of the church, 85 ft. 4 in. Extreme width of the front of the building, 92 ft. 8 in. From sidewalk on Grand Avenue to main floor, 12 ft. 5 in. From sidewalk on Grand Avenue to ridge of main roof, 89 ft. 5 in. From sidewalk on Grand Avenue to top of cross on tower, 201 ft. 3 in.

TRIFORIUM.



PILASTER WITH CAPITAL.

Inside measures:—Vestibule of nave, length, 18 ft. x 27 ft. 7 in. wide. Baptistery, length, 21 ft. x 23 ft. 6 in. wide. Tower vestibule, length, 21 ft. x 21 ft. wide. From vestibule to Communion railing, 132 ft. From Communion railing to end of apse, 41 ft. 8 in. Width of nave, 34 ft. 8 in. Width of side aisles, 19 ft. 4 in. Width of transept, 115 ft. 10 in. Height of side aisles from floor to apex of groining, 31 ft. 11 in. Height of nave from floor to apex of groining, 65 ft. 10 in.

THREE LETTERS FROM MANILA AND THE ISLAND OF MINDANAO.[1]

From a Letter of Father Algué to his Father Provincial—Rev. Father Luis Adroer.

I.—THE OBSERVATORY DURING THE SIEGE.

MANILA, November 4, 1898.

REV. AND DEAR FATHER PROVINCIAL,

P. C.

I avail myself of the return of the steamer "Buenos Aires," to send you a few lines. If your Reverence has any idea of the situation of the "Escuela Normal" and of the observatory, it will be easy for you to imagine the innumerable dangers through which the few have passed who remained in these buildings during June, July, August, and a part of September, that is, until the armed insurgents retired from the outskirts of Manila. Blessed for ever the providence of God which has preserved us with our house in the middle of so great dangers!

I must first tell you of the great reputation the observatory has won in the midst of the general disorder, especially at this time when our observations have been more useful, on account of the great number of foreign ships in the harbor. The visits of foreign officers, which were almost without interruption, frequent consultations about the weather, the adjustment of chronometers and like occupations kept Father Doyle and myself constantly busy. To this was attached parochial work, for as the parish priest of "La Her-

[1] For these letters we are indebted to the kindness of Father Varona, formerly at Georgetown, but now professor of physics in our college of higher studies at Barcelona.

mita" was absent, we took charge of the parish, so that more than once in going to hear the confessions of the sick we heard the whizzing of bullets close by. We suffered, however, no harm, and what is more, though from March 1st to August the 13th, more than 1500 persons took refuge in our house, only two were wounded. This seems providential, for many bullets reached us and five shells exploded within our grounds.

The period of the greatest danger began on the 3d of June, so that Father Superior was inclined to leave the edifice entirely. But Father Doyle and myself convinced of the importance of not interrupting the services of the observatory, offered to remain at all cost, but on condition of being told to do so. It was determined, then, to send to the "Ateneo" inside the walls, all the community except Father Doyle, Father Sola, myself and four brothers, who were necessary for the service of the observatory and of the house. At the end of July the danger grew still greater, and again Father Superior wished us to abandon the observatory. The matter was submitted to consultation and it was determined at last, that we might remain but under obedience for our greater tranquility and merit. Then Father Sola went to the city, and Father Doyle, I and the four brothers remained in the observatory. This was very providential, because otherwise we would have lost all the instruments and perhaps the building itself, as did those in charge of "La Agricultura," the grounds of which are contiguous to ours. They lost everything except a few instruments which we kept for them in our house, from which neither the insurgents, nor the Americans have taken anything.

During the blockade and siege almost all the officers of the foreign ships that were in the bay at that time, came to visit the observatory, and I think that it has thus become better known, and for this reason its services better appreciated than at any other time since its foundation. The French, German, and Japanese admirals visited all the departments with great interest, and we have known in various ways, the excellent impression made upon them. A practical result of these visits was that they earnestly recommended the observatory to Admiral Dewey, who asked to be informed minutely about its situation, and gave orders that all care should be taken to protect us from any damage in case of bombardment. I do not think that we should regret the great expense and sacrifices the observatory has cost the mission; for, according to the opinion of many, it serves as a protection to all the other works of the mis-

sion, and is for the glory of God, before all classes of people, and is guaranteed an honorable and easy existence under all circumstances.

As soon as the Americans occupied the city, they asked to be favored with our observations, and especially with information about the typhoons. We are in the best relations with the captain of the port, and for the greater facility and opportunity in communicating our notices, the Americans have established a telegraph station in our house exclusively for our use, in charge of an American officer; and thus we are in direct communication with the cable station, with the captain of the port and with the government offices.

II.—TWO OF OURS PRISONERS OF THE INSURGENTS.

A Letter of Father Fidel Mir to Father Provincial.

Manila, Nov. 16, 1898.

Just a week ago Father Rossell—my companion in captivity—and myself, had the satisfaction of returning to this college and embracing our beloved fathers and brothers after five months of painful and bitter separation. We started from Manila, as your Reverence knows, on the 20th of March, 1898, at 5.30 in the morning. We thought our journey would last, more or less, about fifteen days, but we returned to Manila at 3.30 in the afternoon of the 8th of November, having been away five months and thirteen days.

The first fourteen days we passed at Alaminos in the Province of Zambales, trying to execute as well as possible, the double mission that had been given us to the people. They were very kind to us. The events that occurred during those days in Cavite were the cause of our not being able to do more, as they obliged us to abandon that province, the troops having done so already, leaving it at the mercy of the insurgents, who were not far off, and of about 150 deserters who ran wild in that region.

We passed from there to Dayupan in the Province of Pangasinan. There we stayed about seventeen days, living in the monastery. The Dominican Father Vicente Aristegui treated us very well; he would not hear of our leaving the place as news arrived of the progress of the insurrection. But we saw that the house was filling up with fathers of their order, who returned from different villages; besides we feared lest the insurrection should catch us in some fortified town; so we decided to write to the leader of the rebels in that region explaining to him the circum-

stances of our journey, and our wish to return home. For this we asked him to give us a sure passport, if he thought it right, and enough protection to travel in complete security.

He sent us the passport very willingly, written in his own hand, which I may say was worse than mine, bad as it is. It was sealed with the seal of his inchoative independence and with the arms of the liberating army.

The day after its reception, which was the third of June, we started, going by the railway in a car pushed by Taos, as the other roads were not passable owing to the rain. The next morning we met the insurgents and from that time till we returned to Manila we were always amongst them. Having arrived at Bautista we stayed with a good Englishman some eight or ten days whilst we waited for news of the state of the roads and of the insurrection in other provinces. Convinced that we could not travel by the railroad, as it was torn up in some places and barricaded in others, we went by Camilin and Gerona to Vitoria in the Province of Tarlac, travelling with new passports given by the local presidents, and the latter part in the company of some insurgent captains.

In Vitoria, in spite of our passports and of our living among them for some thirteen days, during which time we were treated very kindly by all, the vice-president of the revolutionary committee declared us prisoners on the 3d of July, and as prisoners we left Vitoria, on the 5th in a cart dragged by Carabaos for the prison of Lomboy, situated in the woods, where there were some friars and others. After a very painful journey we arrived at the suburbs to which the prison belongs; but the governor of the province, who resides here, would not carry out this order, because he thought it, as it truly was, unjust and arbitrary, and so he lodged us in his house where we lived eight days in complete isolation. Here we suffered from want and hunger, but received no personal harm, thanks to the cassock of the Society which we wore and which caused us to be much honored by these poor men.

On the 14th of July we were sent back to Vitoria. In the prison there they had collected the friars who were formerly in the prison at Lomboy and those who a short time before had been taken prisoners at Tarlac. They were eighteen in number belonging to the four orders. Here we were shut up and left in the company of those captives for Christ. But after an hour and a half the vicar of the village, who had been appointed major-chaplain of the army, and had verbal orders to liberate us, came to put us at liberty. Our Lord was satisfied with the offering of life and

liberty we had made to him and which we renewed when we entered into the prison; but he did not accept the consummation of the sacrifice, perhaps because we were unworthy of such a glory.

The revolutionary chiefs were unwilling to acknowledge the verbal order the chaplain had given for our liberty, and they wrote to the government of Bacor asking what they should do with us. While the communication went and returned ten days passed away, during which time we were treated very well by the chaplain in his own house. The answer of the government was that we might come down to Bacor. As the roads were very bad and the weather worse, we did not reach this town until the 8th of August. As soon as we arrived they told us that we were free to choose any place in Cavite for our lodging. But when after two days we went to indicate the place we had chosen for our residence, the military chief told us it would be better for us to go to St. Fernando de la Campanga, not giving any reason for the change. It was there that freemasonry took an active part in the matter. To our request about the condition in which we were to go to St. Fernando, we were told that we were free under the general supervision of the local president. A little while after our arrival at St. Fernando we were summoned to appear before the commanding officers. We went to the house of the government where the chief with evident signs of regret told us that we remain prisoners in virtue of an order he had received just then from the war department. The order, which he had the kindness to show us, said "two Spanish Jesuits will be sent here; they shall be kept in some private house, and under strict vigilance," and there we passed three months less six days, treated now well and now badly according to the whim of our captors.

During all this time we suffered both morally and physically,—morally from seeing and hearing much which we could not avoid against Spain, the friars, officers etc., and with well founded fear that the punishment which has been and still is inflicted on the poor friars, who are the victims of their ferocity, might in turn be inflicted on us. We suffered also very much physically on account of the journeys, prisons, the quantity and quality of the food, and in many other ways, which we cannot speak of now.

The greatest danger of all we passed through occurred on the feast of St. Aloysius, when we first met the insurgents. We entered a town which we thought loyal and friendly. Two days before they had repelled a terrible assault of the insurgents and we began speaking to them as

friends and on this supposition we talked with them for about a quarter of an hour, saluting them in the name of their parish priest, whom we had left in Dayupan, and whom the insurgents held in deadly hate. As we were taking notice of the details of the defence, the curate, a good man, signified to us as best he could, that all those who were about us were insurgents who had taken the town the evening before. You can imagine the great danger in which we had unawares plunged ourselves. Luckily they did not understand what we said, and they were captivated by our simplicity and spontaneity. Were it not for that we should have been killed outright.

Our fathers learned of our condition, more or less, on the 20th of August, after the surrender of Manila, and then frequent prayers were ordered, and the superior began to treat for our liberty with an interest and activity worthy of all praise and for which I shall be forever grateful. No means were left untried. Influential persons of authority spoke with the president himself, deputies, secretaries and ministers interested themselves in our behalf, but nothing availed against the advice of a certain counsellor and that of a private secretary, who are evil spirits incarnate, and who have the greatest influence with this government. They never said anything against us. They always answered that they would give us liberty, that the decree was already written, but the liberty did not come. The freemasons worked strongly against us and endeavored to justify our imprisonment with the pretext of the book of Father Foradada, with our going to Cavite just after the outbreak of the revolution, with our not recognizing their independence, etc. They did not even attempt to give us a trial, and in this way try to excuse in some manner the great injustice.

But at last truth and justice triumphed, thanks to the prayers of Ours and of many externs, and to the constant, and singular charity of Father Superior, who did not relax a moment his endeavors in the midst of so many difficulties. So that when we had lost hope, and we were more vexed than ever by the insurgents,—for on the last two days they even posted guards at the door of our small room—a telegram reached us calling us to Malolos, where the government actually resides, to receive our passport for Manila. The next morning the consul of Uruguay—an uncle of Mr. Peynoch, one of our scholastics—came for us and we went to Malolos. There they gave us our passports, with an apology, as the secretary of the interior told us, on the part of the president, for having arrested and kept us so long without sufficient reason.

We at once took the train for Manila. Your Reverence can imagine what happened on our safe arrival. Father Rector with a brother was waiting for us at the station, the rest of the community at the door of the college, to receive us with embraces and sincere congratulations, and tears of consolation. How many and how serious things had happened during the time of our absence! They had passed a long and painful siege, we a longer and more painful imprisonment. We had thus great reason to congratulate one another and to rejoice. Blessed a thousand times be the Society of Jesus who loves so tenderly her children! We had immediately a Te Deum with exposition and benediction of the Blessed Sacrament; then a first class dinner, verses and everything which the sweetest and most affectionate charity could suggest.

This I wished to tell you Rev. Father, for our mutual consolation and satisfaction, and as a sign of our gratitude to our mother the Society, and in particular to Rev. Father Superior of the Mission, Father Pius Pi, who made such great efforts for our liberation.

A CONSPIRACY THWARTED IN MINDANAO.

From a Letter of Father Suarez to Father Sancho.

Cottabatto,[1] *October 13, 1898.*

My Dear Father Sancho, P. C.

To-day being the time for the steamer Castellano — a merchant ship that serves as a gunboat—I will write to you the serious things that are happening here. As the steamer stops here but a few hours, there is no time to lose.

On the 7th of this month, the Sacred Heart delivered all the Spaniards, Chinese and the others from a conspiracy concocted by the native soldiers of this town. Some time ago a company of infantry belonging to the 68th, which is guarding the town, got up a conspiracy to kill all the inhabitants. The leaders having called all the soldiers one by one to the barracks, engaged and instructed them for the purpose. They bound all the company and some of the policemen under great secrecy. The appointed day was

[1] Cottabatto—sometimes spelled Cotabato, but by the missionaries with two t's—is in the southern part of the island of Mindanao, the largest of the Philippines after Luzon. On Mindanao there are 39 stations attended by 58 of our fathers and 45 brothers. In many of these stations there are one or two fathers and a brother. At Cottabatto there are two fathers and one brother. Father Suarez, who writes the letter is the superior and Father Sancho, to whom this letter is addressed is the father procurator of the Philippine Mission. He resides at Madrid.

the 7th at seven o'clock A. M., the time of the change of guard.

But it happened in God's providence that General Rios sent the Castellano here to bring back the artillerymen of this post and of all the stations along the river. The Castellano arrived on the 5th day of this month, and as she went up to La Carriedo, Piguit, etc., it was impossible for her to leave this port the night of the 6th, so she delayed starting till the next morning at half-past five. The traitors were congratulating themselves, but for some reason or other, the Castellano could not leave until after 9. Seeing that, the leaders of the company met in the barracks and said, "What shall we do? Shall we kill the Spaniards to-day? or, since the artillerymen are now here, shall we leave them until next Sunday at the time of Mass?" This conversation was overheard by a European soldier, who understood the Tagalo language; he immediately reported it to the Governor. Two days after, all the conspirators were imprisoned; and as it was also discovered that some of the engineers were in the plot, they were disarmed. The official inquiry began immediately and proceeded without interruption and about 135 peasants, infantry and police were found to be implicated in the conspiracy.

Their plan was the following: First to kill all the Catholics, then to have the same day a big dinner served by the richer Chinese, and at the desserts to assassinate those very Chinese, and the rest of the inhabitants, and to plunder everything. Then to pull out the eyes of the Indian commander to present them as a trophy in Cavite. But the designs of the Sacred Heart were otherwise.

I attribute this protection of heaven over us to the Sacred Heart. Many people of Cottabatto receive holy Communion every first Friday, and there are also Communion of reparation almost every day. The seventh of this month, just at the time the traitors were conspiring to assassinate everybody, sixty-two received holy Communion in honor of the Sacred Heart.

From a Letter of Father Suarez to Very Rev. Father Provincial.

Cottabatto, November 2, 1898.

Rev. Dear Father Provincial, P. C.

Some days ago I wrote to Father Sancho about the conspiracy that the native soldiers and policemen had hatched against the Spaniards. I suppose that you have received it, and so this letter will be the continuation of the other. As

I wrote before, the 7th of October was the day chosen by the conspirators to murder the Spaniards and all the people and on this very day these conspirators were arrested and their trial begun. On the 24th the counsellor of Zamboanga arrived with the Mayor of the town and two captains. On the 28th and 29th a council of war was held, and on the 29th at half-past four in the evening the sentence of death was pronounced on 49 of the guilty, and they were put in the chapel as we said. I had called beforehand from Tamontaca Fathers Bennasar and Majoral. At 5 P. M., these fathers, along with Father Ramo and myself went to the barracks which had been converted into a chapel. Father Ramo gave an exhortation to the condemned, and after that all made their confessions. It was a great consolation to us to see these savage men mild as lambs. At 9, the confessions being finished, we went to the convent for supper. After supper we returned to the barracks. Some spent the night speaking with us, some half asleep and others reconciling themselves with God.

At 3 o'clock A. M., I said Mass and gave to all holy Communion. During Mass Father Ramo spoke preparing them to receive the sacrament and helped them in thanksgiving. At the end of the Mass I gave them from the altar the plenary indulgence. At 5 A. M., the Spanish artillerymen, the volunteers of Zamboanga and the volunteers of this town formed in line before the barracks, and with the criminals in the middle they began the march to the foot of the hill half a mile off. We, the four fathers, walked the whole time by the side of the prisoners praying and preparing them for a good death. We were all much edified by their resignation, and their lamentations touched our hearts and caused us to weep with them.

During the night, and especially on the way to execution they often asked to kiss the crucifix. They were divided into two bands, one being executed after the other While the first were shot, the other remained in the prison, so as not to see their companions. We remained there about ten minutes while the soldiers formed the square during which we only heard the groanings of the poor creatures. Every moment they were repeating, O my God! my Jesus! Most holy Virgin Mary!

Finally they were taken to the place of execution and made to kneel down. Then they exclaimed again with still more fervor, O Blessed Virgin! O my God! and even more when the soldiers raised their guns. They fired and not a moan was heard. The corpses were at once covered with

grass so that the others might not see them, for they were approaching the place of execution, one reciting prayers in a low tone and the others answering.

By order of the Governor all the criminals (who had finished the time of punishment) came from Cottabatto, that they might be warned by this sad experience, and carry the corpses to the cemetery.

As some person absolutely worthy of credit told me, the trial was conducted with the utmost lenity. Had the judges acted with strict justice not only the forty-nine, but all the 134 would have been shot, as all were convicted of the crime. All the rest were condemned to prison for life, except three or four, who were condemned only for four years.

We all here acknowledge ourselves debtors to the Divine Providence by which we escaped the terrible danger of being murdered. For this reason the Governor requested me to say a Mass in thanksgiving which was celebrated with great solemnity on All Saints' Day, the altar being decorated as on first class feast days.

FATHER DE GUILHERMY AND HIS MENOLOGY.

Since the publication of the article in our last number—December, page 349—on "The Menology of the Society by Father de Guilhermy," we have received the "Part for the Assistancy of France." It contains from the pen of Father Terrien a fuller and more exact account of the life of the author, which we think will prove interesting and edifying to our readers. We have therefore translated the part of this sketch which treats of the author's labors on his Menology. We must, however, first correct two errors in our former article. Father de Guilhermy did not spend the last twenty-five years of his life at St. Acheul as we there stated. He belonged to the Province of France and when the province was divided St. Acheul remained in the new Province of Champagne. Hence the following year, 1864, he was sent to Paris, and there he died not "over eighty," but in the sixty-seventh year of his age. Let us now hear Father Terrien's account of this menology and how the author "crucified" himself to his work. After giving an account of his early life and his labors as prefect of studies at Vaugirard, Rector of Poitiers, and then professor of the juniors at St. Acheul, he continues.

In the month of September, 1861, Father de Guilhermy was relieved from all teaching—for the past two years he had been professor of rhetoric in our juniorate at St. Acheul—in order that he might give his whole attention to his menology. A special attraction had always drawn him to the history of the Society; it was the history of his own family and he wished to know its glories and triumphs as well as its humiliations and reverses. At first, perhaps, he wished merely to satisfy his own devotion, but afterwards either following his own designs or by the counsel of those who spoke to him in God's name, he undertook to share with his brethren the great treasures he had amassed.

The menology was indeed the work of his whole religious life, and it remains for the members of the Society his principal claim upon their gratitude. Several before him

had treated of the same subject; the works of Fathers Nieremberg, Andrade, and Cassani in Spain, of Father Franco in Portugal, of Fathers Nadasi and Drews in Germany, of Father Patrignani in Italy, are known and justly appreciated. Few monuments are more glorious to the Society than the works of these fathers and few have contributed more to stimulate the zeal of Ours for works suitable to our vocation. Father de Guilhermy, however, believed that there remained something more to be done. Writing many years after those we have named, he could complete their work, fill up—by means of new documents—many a gap, and continue down to our own times the list of our great men, and show that the third century of the Society was not unworthy of those which had gone before.

Besides his plan was somewhat different from those which had been followed hitherto. The notices of Father Nieremberg and the others, though they are always simple biographies, are often too long to be read during a single meal; they appear to be made to be read at leisure in one's room. Now Father de Guilhermy had in view principally the reading in the refectory. Hence it was necessary to be more concise,—to condense to a few traits the whole life of his heroes even of those whose lives had been filled with remarkable events.

He differs in still another way from those who preceded him. The Spanish fathers, in their fine edition of the *Varones Illustres* of the first and second century of the Society, do not appear to have adopted a well defined order; the notices follow one another just as they happened to be ready for the printer. Fathers Nadasi and Patrignani, and after them Father Guidée in his French Menology, have indeed followed the order of the days of the month, but they did not take into account whether those whose memory they recalled, were Spaniards, Portuguese, Germans, French, Italians, or Englishmen. They entered them under their proper date without any distinction of Assistancy or nation. Father de Guilhermy, in his menology, keeps also the order of the days of the month; but he separates the Assistancies, and makes for each Assistancy a special menology. Thanks to this plan, each of the several families which constitute the great family of St. Ignatius, has its own history, where are depicted—as they are brought to mind by the name of some remarkable man—the glories or humiliations which have distinguished it. The example of men who have lived in the same country, have combated the same enemies, have borne the same labors, have sanctified themselves in the

same city, sometimes under the same roof, has a powerful influence in animating their successors to practise the same virtues. His plan thus settled, Father de Guilhermy saw open before him a vast field; for he was called on to compose not one but five complete menologies. To accomplish this great undertaking two things were necessary,—to collect the matter, and next to put it into shape. We have already spoken of the investigation required in order to write the Menology of France; the others demanded no less research. He went over our general and special histories, our annual letters, accounts from the missions, and biographies of individuals; he ransacked a great number of works on ecclesiastical and profane history, and did not rest till he had found and noted of each member of the Society whose memory seemed to him worthy of being preserved, all that served to his glory and to our profit. Vast and ungrateful as this work seemed it was not unpleasant; for it was a joy for him to enrich his remarkable memory with so many facts, while for his heart, which was so much attached to the Society, it was a constant feast to live in the midst of so many heroes and to be edified at the sight of their virtues.

Having collected the matter, he was next to make use of it by putting it into form,—a task far more difficult and painful. Of this, notwithstanding his rare gifts, Father de Guilhermy, had a cruel experience. His repugnance for this work was so great that it seemed to him at times, as he said, "physically impossible." But grace triumphed over all obstacles; what the religious would not have done by natural liking, he accomplished by obedience. What combats though he had with himself!

"O Jesus," he exclaimed, "by the merits, the labors, the sufferings of thy servants, whose devotedness to thy divine glory I am called on to record, change me, I beg of thee, into another man." At each of his annual retreats, and often in the course of the year, he recalled his resolutions; he assigned fixed hours, especially the morning hours, which should invariably be given to the Menology; with the permission of his superiors, in order to avoid more surely all distractions, he locked himself up in his room. Notwithstanding all these precautions, at times he failed to keep his resolutions; then he punished himself by the discipline or the chain. He even helped himself by binding himself by vow. "Happy," he exclaimed at the feet of his crucifix, "he who can so easily be crucified every day some hours for thee and near thee. This I have refused;

I now bind myself by vow—help me—nail me to this cross." Another time he cries out, "To crucify myself to my work without a moment of free time—this is what Jesus wishes from me. Here is my hand, Lord; let it not seek to detach itself." In spite of the complaints of nature, he did not lose courage; he fought constantly against what he called his "strange torpor." "With thy help, O Jesus," he said, "the vow and the rod will accomplish the work."

And he did accomplish the work,—he brought to a close the great monument which his filial piety had proposed to erect to the glory of the Society; for though he did not live to bring it to perfection, he finished the great outlines, so that those who came after him had only to retouch it here and there.

We need not recall with what praise the Menology of Father de Guilhermy has been received in the Society. What is admired in it, is not merely the learning of the author—for whom the history of the Society seems to have no secrets—but especially his talent to seize upon and portray the characteristic traits of each of his heroes, to group in a tableau necessarily limited the principal traits of their lives without omitting anything essential, and drawing from them a practical lesson.

Father de Guilhermy belonged to the Province of France and he passed the last years of his life at the residence Rue de Sèvres. By the unjust decrees of 1880, he was driven with the rest of our fathers and brothers from this house and he found shelter with a friend. It was here that his health began to fail and he was attacked with paralysis which soon reduced him to such a state that he was unable to say Mass. By the help of a secretary he was, however, still able to work at his Menology. In 1883 he was able to return to his room at Rue de Sèvres, and here he passed to his reward on the 6th of August, 1884, Feast of the Transfiguration. He was in the sixty-seventh year of his age, and he had passed forty-eight years of his life in religion.

BISHOP FLAGET APPLIES FOR TWO OF OURS TO BE BISHOPS.

SOME UNPUBLISHED LETTERS.

The following letters, which have never been published, will serve to show the great esteem in which two of our fathers were held by the saintly Bishop Flaget. The first is addressed to Father Peter Kenney, in 1820, at the time he was Visitor of the Mission of Maryland.

BARDSTOWN, KY., March 17, 1820.

REVEREND SIR,

Though unknown to your Reverence, I take the liberty to write to you on a subject which I consider of a great importance both for the good of religion in general, and that of your Society in particular. You may consult upon the communication made to you with such of your friends whom you deem capable to give you advice; but the business must be considered with prudence and as much as possible must not become public. The Catholic religion makes such rapid progress in our western countries, either by emigration from the eastern States, or by natural population, or conversions, that it becomes necessary to erect at least two new Sees, the one at Detroit, in Michigan Territory, the other in the Ohio State. I wish that the former of these important posts should be filled up by a member of your respectable Body and the one I have in view is Rd. Mr. Benedict J. Fenwick. His being an American, his talents, his strong constitution, and I hope, his piety and zeal render him fully adequate to the task; but his being a Jesuit makes me prefer him to any other, though of far superior qualities, and my reason is that about 150 years ago, your venerable ancestors preached the Gospel to the Indians in those immense countries, and formed very flourishing churches in those deserts. *They show yet the tomb of the famous Father Marquette*, who died with the reputation of a saint, and close to his grave on the banks of Lake Michigan has been planted a *large cross*,[1] that stands

[1] A great fur trader and pioneer named Gurdon Hubbard made this record about this cross which he visited in 1818:—

"We reached Marquette River, about where the town of Ludington now stands on the Michigan shore. This was where Father Marquette died, about a hundred and forty years before, and we saw the remains of a red cedar cross, erected by his men at the time of his death to mark his grave; and though his remains had been removed to the Mission, at Point St. Ignace, the cross was held sacred by the voyagers, who, in passing, paid reverence to it, by kneeling and making the sign of the cross. It was about three feet above the ground and in a falling condition. We reset it, leaving it out of the ground about two feet, and as I never saw it after, I doubt not that it was covered by the drifting sands of the following winter, and that no white man ever saw it afterwards."—*Catherwood's Heroes of the Middle West, page* 43.

as a silent but eloquent preacher to all those who navigate on the lake. Not far from that place they point out the spot where the glorious Fathers l'Allemant and Breboeuf suffered for twenty hours the most cruel and painful martyrdom that can be imagined. All these scenes and several others of the wonderful zeal of your ancestors will naturally fill the *heart of a Bishop Jesuit* and of all his companions with the greatest zeal, and I am persuaded that in a few years all those Missions would be revived and that thousand and thousand souls plunged in the darkness of death should receive the life of Christ to enjoy it for ever and ever. When I was visiting those quarters, last year, the thought that a Jesuit Bishop would suit better than any other struck my mind in such a manner that I really believe it came from God—I have imparted it to your Most Rev'd Archbishop and I am determined to communicate it to the Pope himself. Be so good as to reflect on it yourself in the presence of God, and as quick as you have it in your power give me your opinion upon the subject.

Meanwhile I remain,

Your most obedient and affectionate servant,

✠ *Benedict J., Bishop of Bardstown.*

In relation to this request of Bishop Flaget, Father Kenney writes to Rev. Father Gabari, under date of April 3, 1820, from Georgetown.

"The good Bishop of Bardstown, Kentucky, wishes to get one of the very few American priests, whom the Society has reared with great expense and wants most sadly, made Bishop of Detroit, in the *Michigan* State. This, of course, we shall prevent, tho' the good prelate's motives are solid and honorable to the Society."

Father Fenwick escaped the episcopal charge at this time, but five years later, in 1825, he was appointed Bishop of Boston. He died in 1846, and one year later—twenty-seven years after his endeavor to obtain Father Fenwick—Bishop Flaget, as the following letter shows, made an effort to obtain another of our fathers as his own coadjutor. This letter was addressed to Bishop Fitzpatrick who had succeeded Bishop Fenwick as Bishop of Boston.

Louisville, Oct. 19, 1847.

Rt. Rev. and Dear Sir,

I have the pleasure of communicating to you the step I have just taken respecting the nomination of a new coadjutor for my diocese.

I lately received a letter from the Cardinal Prefect of the Prop. giving me official notice that the Rt. Rev. Dr. Cha-

brat's resignation had been accepted, and inviting me to let him know as soon as possible the subject I wished to be proposed to the holy See, to be nominated my coadjutor.

After due reflections and having corresponded with the Most Rev. Archbishop of Baltimore, I have made choice of the Rev. John McElroy of the Society of Jesus and of the Province of Georgetown, and have just written to the Cardinal to ask for his nomination. In my letter I have represented that with the prelates I had consulted, I think this clergyman well qualified for this episcopacy and particularly fit for this diocese under the present circumstances, that I know he will be most welcomed by all the members of my clergy, who hold him in sincere veneration since he once preached to them the spiritual retreats and that for myself personally he will be the man of all my confidence.

I hope the choice I have made will meet with the approbation of all my venerable brethren in the episcopacy and with yours in particular. May I then invite and request you to write yourself to Rome as soon as possible, in order that this unanimous expression of approbation may ensure the success of my petition. I know of no clergyman who would under existing circumstances suit us as well as the one I have asked, and it seems to me that after many troubles in the past, my old days will be perfectly happy if I see the worthy Father McElroy at the head of the administration in my diocese.

I am aware that my present g'd. vicar has often been spoken of in connection with the vacant dignity, and even the Cardinal mentioned him in his letter to me, whilst however leaving me all latitude for my choice. But I see several weighty objections to the appointment of this subject, and which I represented in my answer to the Cardinal ; his health having become bad, requires him to suspend frequently his functions and to take recreation—he would meet in this his native state, obstacles and difficulties which would prevent good from being done—above all the good of this diocese requires, in the present state of things, that the new coadjutor be selected among the clergy of another. In concluding I however stated that in case there would be impossibility of obtaining the first I asked, I proposed Dr. Spalding and the Rev. Mr. Wood from Cincinnatti.

I solicit your prayers for my diocese and myself and I am, Rt. Rev. and Dear Sir,

Your devoted servant in Christ,

✠ *Benedict J., Bishop of Louisville.*

Rt. Rev. J. B. Fitzpatrick, D. D.,
Bishop of Boston.

Father McElroy at that time had just returned from the Mexican war, and had been sent to Boston to take charge of St. Mary's Church. Bishop Fitzpatrick showed him the letter of Bishop Flaget, and Father McElroy at once wrote to Father John Grassi,[2] who was Assistant of Italy, to which Assistancy the Maryland Province was then attached. The abstract of this letter, in Father McElroy's own writing and found among his papers, is as follows:—

Boston, October 20, 1847.

Rev. and Dear Father, P. C.,

The Rt. Rev. Bishop of this diocese having received a letter this day from Bishop Flaget, has kindly permitted me to read it and make from it the following extract. "After due reflection (Bishop Flaget says) and having corresponded with the Archbishop of Baltimore, I have made choice of the Rev. John McElroy of the Society of Jesus for my coadjutor, and have just written to the Cardinal to ask his nomination. I have also stated in my letter to the Cardinal, that I have consulted several of the prelates who coincide with me, and I have to request that you would (meaning Bishop Fitzpatrick) unite with us, and write to Rome on the same subject," etc.

It would be presumption in me, to say a word on the subject, except, that independent of it being so foreign to the spirit of our Society, I am altogether unqualified in every respect—before any action is taken upon it, I hope that our Very Rev. Father General will see his Holiness and inform him of my want of all knowledge, science, virtue, etc., which ought to accompany that exalted office, this would at once let the holy Father see that the second on the list is the one to be appointed. Dr. Spalding, or even the third, Rev. Mr.

[2] Father John A. Grassi (1775-1849) was from Bergamo, Italy; he entered the Society in 1799, and made his novicesship under the well known Father Joseph Pignatelli. He was at one time destined for the Chinese Mission by Father General Gruber. An interesting account of his efforts to go to this mission and of his sojourn in Portugal and England, and finally of his arrival in this country, will be found in the LETTERS, Vol. IV. p. 115. He landed at Baltimore in Oct. 1810, and for the two following years he was prefect of schools at Georgetown. On Aug. 15, 1812, he was appointed Superior of the Mission of Maryland and he filled this charge for seven years, returning to Italy in 1819. After being Rector of the College of Turin and then of the Propaganda at Rome, he was, on the death of Father Pavani in 1842, made Assistant of Italy. Maryland belonged to his Assistancy at the time the above letter was written, and this is why Father McElroy wrote to Father Grassi about this matter. Father McElroy writes on a bundle of this father's letters: "Father J. Grassi died (Dec. 12, 1849,) in Rome in the house of Cardinal Mai, where he had received hospitality during the revolution of 1848. He was the only Jesuit *known as such* that could remain during that storm, and this was owing to his being an American citizen."

Wood of Cincinnatti. I feel much indebted to the good Bishop of Boston for giving me this information which I hope will be in time.

On last Sunday, the feast of the patronage of the B. V. M., I ended the Retreat for the clergy of this diocese, 43 priests were present, and the good Bishop at the head who attended every exercise with great edification. On the same day (Sunday evening) I opened a retreat for the laity of the cathedral parish. Deo Gratias.

The next letter is the reply of Father Grassi. It is endorsed by Father McElroy thus: "On receipt of Bishop Flaget's letter (handed to me by a friend) I wrote to Father General. This is the answer":—

Rome, Dec. 2, 1847.

Rev. and Dr. Fr. in Xt., P. C.,

I did communicate the contents of your letter Oct. 19, to our Most Rev. Father General, who as soon as possible spoke on this subject with the Rt. Rev. Secretary of Propagand. Now Fr. Gl. orders me to direct Yr. Rev. as follows: Should you receive a letter from Card. Franzoni announcing that Yr. Rev. is appointed to be Bp. Coadj. to the Bishop of Louisville or any other Bp., Yr. Rev. must respectfully answer that you cannot accept of such a dignity but by a formal and express commandment of the Pope. You must give the same answer even in case you receive the Bulls for your consecration, and inform Fr. Gl. of whatever it may happen.

In the meantime Yr. Rev. can be tranquil and pray Alm'g. God that it may be granted to us all to live and work according to the Institute of the Society of Jesus. Fr. Gl. is very anxious to remove from the Society ecclesiastical dignities and impede ambition to creep in amongst us.

. . . . . I add no more because I must send this letter to the post, and it may reach you as soon as possible. Vale. A. M. D. G.

Yr. Affct. Br. in Xt.,

J. Grassi, S. J.

THE DEATH OF TWO OF OUR AMERICAN MISSIONARIES.

In last January two of our American missionaries were suddenly called to their reward. One, Father William H. Judge, formerly of the Province of Maryland, was the first American missionary to Alaska; the other, Father Maurice D. Sullivan, of the Province of Missouri, had nobly responded to the call for help from Southern India, and was carried off by a fever at the close of his tertianship, just as he had entered on active work. It is not our purpose to give a sketch of the life of these fathers, but rather show how they spent their last days, and were appreciated by those for whose welfare they had sacrificed all natural ties of home and country.

I. FATHER WILLIAM H. JUDGE.

This father was born in Baltimore April 28, 1850. He belonged to a family which has been blessed by God, for he has one brother a priest of St. Sulpice, and three sisters who are religious. He received his early education at Loyola College. After studying and practising architecture for a number of years he entered the Society in 1875. His novitiate and juniorate over he taught at Gonzaga and Georgetown, then he went through his philosophy and theology at Woodstock and was ordained priest 1886. Immediately after ordination he was made Minister of Woodstock and filled this responsible office for two years, when he was sent to Frederick to exercise the same charge. He had begged for the Alaska Mission, so he was sent in 1889 to De Smedt for his tertianship and in the following year to Alaska. He arrived at St. Michael's in July 1890, and of his work there and of his labors, at Holy Cross Mission and finally at Circle City and Dawson City our readers have learned from the father himself in the WOODSTOCK LETTERS. In our last number, p. 379, there is a letter from him dated October 6, 1898, giving an account of his new church and the large addition to the hospital he had finished. The circumstances of his death are told in the following letter from the Prefect Apostolic, Very Rev. Father René, to Father Provincial.

Juneau, Feb. 12, 1899.

Rev. Father E. I. Purbrick,
New York City.

Dear Rev. Father, P. C.,

When this letter reaches you, the newspapers will have spread already all over the States the sad, and yet consoling news of the happy death in Dawson City of our beloved Father William Judge, on January 16. The mail has just brought to us in Juneau the particulars of that unexpected and sorrowful event.

Father Judge's last letter to me was written on Dec. 27, 1898. Everything was then well with him; the hospital was continuing to do much good for souls and saving many lives. He sent at the same time a program of an entertainment given on Christmas night for the benefit of St. Mary's Hospital. But he fell sick on Jan. 8. A letter dated Jan. 12, written by one of the trustees of the hospital, acting as secretary, gave us the first information, and very alarming it was, of the illness of our father. He was suffering from congestion of the right lung and pleurisy, accompanied by fever. On that day however (Jan. 12) his temperature had fallen from 104 to 101, degrees, and the inflamation was subsiding, so that his condition was somewhat improved. Sister Mary Zephirina superintended the hospital during his illness, assisted by the five other sisters, and also a board of trustees constituted by Father Judge to conduct and manage the hospital under her supervision. Our father expressed himself as fully reconciled and resigned, and remarked: "If our dear Lord is about to call me to my reward, I am prepared." He was very happy despite his sad affliction. One of the Oblate fathers, by name Father Desmarais, prepared him in the absence of the Vicar-General, Rev. Father Gendreau, O. M. I., to receive the holy rites of the Church, and he had the great consolation of receiving holy Communion every morning, just after midnight.

A further communication from the same trustee, dated Jan. 16, brought us news of the death of our much lamented father; it occurred on that day, at ten minutes before 2 P. M. He was surrounded by Father Desmarais and many of his friends. The sisters were in constant attendance, anticipating every desire, and doing all with the great charity they possess. He suffered considerably during the last three days, but rested comparatively easy from about 7 o'clock that morning until our dear Lord was pleased to call him from this life to a better one. He was conscious up to the end.

Rev. Father Gendreau, the Vicar-General of the Oblate fathers who was at that time on a visit to the various missions on the creeks, hurried back on his sleigh, as soon as he heard that Father Judge was dangerously sick, but he arrived at Dawson only two hours after the death. He wrote to us

how every day up to his burial, the office of the dead was recited at 8 P. M. around his remains. They were brought up to the church on Thursday evening and people watched over them the whole night. The funeral service on Jan. 20, was given every possible solemnity. There was high Mass at 11 o'clock with deacon and sub-deacon. Father Lefevre, O. M. I., directed the choir. The crowd was immense, and many could not find room inside. Father Desmarais delivered the eulogium of the father and the Vicar-General spoke a few words also. All mourned the loss of the friend and the apostle of the miners in the Klondike. All the government officials were present as also the prominent citizens, and even the Protestant ministers. Flags were at half mast and the stores were closed all over the city from 9 A. M. to 2 P. M. The local newspaper under a heading "Rev. Father Judge is dead" briefly sketched his missionary life and told how his living faith, animated by a gentle and sweet charity, endeared him deeply to all, both Catholics and Protestants.

Needless to say, the sudden death of our beloved Father Judge is a severe loss to our mission. We had hoped he would live long enough to settle everything in Dawson, and return next spring to our territory, ready for new fights and new victories. He was not yet 49 years of age. But the holy will of God be done. He has lived enough to do a great and heroic work, which will last, thanks to the zeal of the Oblate fathers and the charity of the Sisters of St. Ann; and the memory of that noble son of St. Ignatius, cherished by all will be a credit to the Catholic Church, to the Society of Jesus, to the Province of Maryland and the Mission of Alaska.—R. I. P.

Recommending myself and our mission to your SS., I remain, Ræ Væ

Devotus in Corde Xi servus,

J. B. RENÉ, S. J.,
Pref. Ap. Al.

We have received, through the kindness of Father Eugene Magevney, copies of the "Klondike Nugget"[1] published at Dawson City, of January 18 and 21, which give an account of the death and life in Alaska of "Good Father Judge" as he was there known. The following extracts from the journal will give some idea of how much he was appreciated, and how greatly his loss has been felt. The first is from the number for January 18, issued two days after his death.

[1] Our readers may gain some idea of prices at Dawson City from the fact that the "Klondike Nugget," a small octavo sheet of four pages and issued only on Wednesday and Saturday, charges subscribers $24 yearly in advance, or 25 cents a number.

The Rev. Father Judge is no more. "Father" Judge, as all loved to call him, Catholics and Protestants alike, died at the hospital he has cared for so long and lovingly on Monday afternoon, January 16, at 1.50. The father's faith was as real as his Christianity and almost his last words to the friends around his death bed were: "This is the happiest moment of my life; I have worked for this many years; I am going to my reward." Each spasm of pain during his last excruciating illness was welcomed devoutly as being the wish of an All-wise and chastening Father, and calmly and serenely the good missionary glided into the eternity which has occupied so much of his thoughts here upon earth below.

In August of the year 1890 the father arrived at the Holy Cross mission, located on the Yukon about 200 miles from its mouth. He labored among the natives and few whites at various pioneer posts, and in '93 was sent among the Dennih Indians on the Shaegaluk river. With one white assistant he built and established a mission, and for two years worked faithfully with the natives.

The father's whole-souled disinterestedness and charity can be best shown by illustrative anecdotes. While at the mission he had founded among the Dennih, he learned of the misfortune which had happened to three explorers. Winter had caught them attempting to cross from the mouth of the McKenzie to the Yukon and they were not only frozen in but from frosted feet had been rendered helpless. The main supply boat for the mission, the Arctic, had the summer before sunk and the father's own larder was consequently down low; but he never hesitated nor rested until he had the three men ensconced in his own cabin. Some of the feet were already mortifying and, with his own hands the father cut and burned away the diseased flesh until the spring found all three of the men again able to stand. The rescue-trip over the trackless waste of snow was a feat enough of itself, but the father really showed genius in making supplies for two suffice for five. Flour was found to go further when made into flour soup than in the form of bread, and was largely used in that shape. The Indian's dried salmon furnished many a meal, and rabbits, the only game obtainable, provided many a succulent dish. When the first supply boat whistled in the spring the party was engaged in eating the last spoonful of flour which was also the last of their long drawn out supplies.

Another illustrative story tells of his being left during one cold spell with inadequate covering for head and hands by reason of his having given his cap and mitts to some traveller. Another tells of his stripping a linen shirt from his back to bandage an Indian's amputated toes, the shirt being the only available linen in the place.

In 1895 he nearly lost his own life by freezing. His duties

carried him up the Forty-mile to Chicken creek. Thinking his sled not so heavily loaded as the others, he parted from the company with the intention of reaching the cabin and having it warm and cheerful for the party. While alone and far from help he broke through the ice. Reaching the cabin he hastened to get a fire, but the matches would not burn. Returning to the sled down the bank he laid his mittens down to find a candle and some more matches. The mittens instantly froze stiff and could not be returned to the hands. Digging his elbows into the bank, and with hands rapidly losing sensation he climbed the steep ascent to the cabin, and by a miracle got the fire going. When the party arrived an hour-afterward he was found with a big bowl of snow in front of him, his feet stretched well away from the warmth, vigorously employed in extracting the frost from the frozen feet and withal as cheerful and resigned as ever.

In 1896 he was sent to the Forty-mile district to care for the spiritual wants of the white miners who had flocked there. In March, '97, he landed in Dawson and it is of the father's good work in Dawson that we all know most. The stampeders from Forty-Mile to the Klondike in the winter of '96–'97 remember overtaking a solitary and feeble old man with a single sled rope over his shoulders and a single dog helping the load along. This was the father, hastening to a field where he was conscious his ministering services were most required. Arrived in Dawson no time was lost in securing the ground on which St. Mary's hospital now stands. Spreading his tents, his services, as one experienced in Arctic maladies and frostbites, were instantly in demand. He grasped the situation at once, saw that a huge task was laid out for him here and hastened back to Forty-mile for more medicine, more supplies and more of the necessary equipment for the care of the sick. In June we find him energetically at work, cooking for his nine laborers and carpenters, nursing and doctoring any and all the sick who appealed to him, and withal finding time to superintend the erection of his buildings and lay the plans for more. His practical education as an architect many years ago in Baltimore, Md., stood him in good stead, with the result that though the hospital as it now stands was built piecemeal by sections and stories, it is complete, whole and thoroughly adapted to the good work it is devoted to. Medicine and food were administered to the sick by his own hands night or day and the amount of work he succeeded in accomplishing would have broken down many a stronger man.

The winter of 1897–'98 Father Judge's hospital was crowded with the sick and the frozen. The father's charity was broad as the earth and none of the hundreds of applicants were even asked their religious preferences. Nevertheless the spiritual wants of his flock were provided for in a small church next the hospital and we find him adding priestly

duties to his many other tasks. By the side of the dead and dying, burying them when none others appeared on the scene for that duty, superintending and personally directing even the minutest detail of the rapidly increasing hospital, cheering the sad, joking the convalescent, devising means of comfort for the irritable sick, coaxing the obstinate, praying with and for the religiously inclined, planning appetizing morsels from an almost empty larder, cheering and encouraging the down-hearted and sad—thus we find the good man spending his time until himself laid low by the cruel hand of remorseless disease. Delicate in health and frail in body from his earliest youth, it not infrequently happened that those he attended were heartier and stronger and suffered less than himself. Though but 49 years of age he was prematurely aged by care and early sickness and many supposed him upwards of 60.

Last summer saw the father adding building after building in an effort to keep up with the demands upon his charity. At last a point was reached which distressed him sadly—a lack of any more funds compelled the questioning of applicants as to their finances. Hesitatingly and with profuse apology the good man would ask the vital question and ask them to secure an order of admission from the government. Nevertheless, as the books of the institution will show, the bulk of the work at St. Mary's hospital has been done purely in the name of charity; and this in a land of wealth untold.

Of his private life there is not much to tell. On a hard couch in his office, by the front entrance to the hospital, he spent the few hours devoted to sleep, ready at an instant's notice to respond to night callers and to the querulous calls of sickness. A standing order with nurses and watchmen was that no matter what the hour or how unnecessary the call he was to be instantly awakened if patients desired his presence.

Loved sincerely and genuinely by every one attached to the institution, the "Good Father Judge," as he was affectionately known to all, will receive the last sad rites of his Church on Friday next at 11 o'clock in the forenoon, and his remains will be laid to rest in a vault constructed underneath the sacred building in which he has so often led the services. Undoubtedly a large attendance of mourners will attend the solemn requiem. Requiescat in pace.

His funeral is thus described in the next issue of the "Klondike Nugget," that for Jan. 21st:—

All Dawson mourns the death of Father Judge. Scarcely a man in the entire community who at some time or other has not come into personal contact with the work of that noble priest, who, on Friday morning, amid the solemn services of his church was laid to rest beneath the edifice which

stands as a lasting monument to his efforts as a philanthropist. The esteem in which the benevolent father was so universally held is well attested by the great throng which assembled to witness the last sad ceremony.

At an early hour groups of sorrowful mourners began to arrive and long before the hour for the funeral, the large church was crowded to overflowing. The sides and ceiling of the church were beautifully draped in mourning, as were also the pillars which support the roof. Around the altar and forming an effective background for numerous waxen tapers the sombre black and white were gracefully intertwined.

Before the altar, in the centre of the broad aisle was the beautiful casket containing the remains of the departed father. Surrounding the casket were tall standards bearing lighted tapers which threw a soft light upon the peaceful features of the dead. Perfectly serene he lay and with every indication of having fallen into quiet, restful repose.

The solemn and impressive requiem Mass of the Catholic Church was performed by Rev. Father Gendreau, who succeeds Father Judge as pastor of St. Mary's church, assisted by Fathers Desmarais and Corbeil. At the conclusion of the ceremonial portion of the services, Father Desmarais addressed the assembly with touching words. He reviewed the life of the departed from childhood when he first manifested an interest in spiritual matters and indicated his desire for the priesthood. During school and college days he was held in high regard by masters and fellow-students alike. Since his ordination as a priest, important duties had been assigned to him and all were fulfilled in a most worthy and creditable manner.

His work as a missionary at Circle City and Forty-Mile was spoken of with great feeling and many an old-timer went back in his memory to the days when Father Judge was ministering to the spiritual wants of the miners in the lower country. His efforts and successes among the Indians were also referred to by the speaker whose personal affection for Father Judge was made manifest in every word spoken.

Father Desmarais dwelt at length upon the work of the deceased since his arrival in Dawson. Almost through his own unaided efforts St. Mary's church was founded, and in connection with it Father Judge realized a long cherished wish when he found himself enabled to proceed with the construction of the hospital.

The fire of last spring which entirely destroyed the first church building in no wise discouraged the zealous priest, and he set to work with renewed vigor upon the plans for the present structure, a building far more commodious and better adapted for the purpose required.

Through his untiring energy and zeal the accommodations at St. Mary's hospital were extended until its present capac-

ity was reached, but the accomplishment of the heavy tasks he had set himself proved too heavy a drain upon a naturally weak physical organism, and at length his life was laid down in the service to which his best years had been consecrated.

With a touching tribute to the dead, and a rehearsal of his own intimate relations with him Father Desmarais concluded his address.

Father Gendreau, successor to Father Judge as pastor of St. Mary's, then spoke briefly in reference to the many virtues of the deceased and told of his own feeling of responsibility in taking up a work begun by such able hands. His remarks impressed themselves deeply upon all.

The audience was then invited to pass up the aisles and view the remains while the choir from the balcony filled the church with the sweet harmonies of "Nearer My God to Thee." The music throughout the ceremony was beautifully rendered. The pall bearers were Messrs. M. J. Sullivan, Geo. Burns, Thos. Chisholm, Dr. McFarlane, Dr. Barrett and Mr. Stevens.

The sudden end of the much-loved Rev. Father Judge was not only a distinct shock to the community but an irretrievable loss also. There are good men in the world, plentiful enough; but there is no one here who can take up the father's good work with the disinterestedness and unselfishness of Father Judge, or can, in less than a decade win such individual trust as all felt for this physically feeble, yet charitably strong man.

Innumerable instances of the devoutness of his faith, broad-minded charity and great benevolence could be cited if any there were in our midst to be convinced; but there are none. We all knew him, and an enumeration of his virtues would appear needless. The following resolutions by the citizens' relief committee show something of the esteem in which he was held:—

At a meeting held by the citizens' relief committee at the office of the United States consul at Dawson, January 18th, 1899, it was resolved

That we, the members of the above committee desire to express our keen sense of the irreparable loss which this committee, in common with the entire community, sustained in the death of its esteemed member Father Judge.

We feel our absolute helplessness when we attempt to adequately express our appreciation of such a career as his, consecrated to the cause of humanity; so sublime an instance of a life's devotion to the amelioration of distress, with no sordid ambition or hope for earthly reward, but simply doing good and loving virtue for its own sake. With a child-like simplicity of heart was combined a nobility of character which entitles him to rank with the world's benefactors.

With a wide Catholic charity that embraced all creeds and

conditions of men, his ear was ever open and his door never closed to the cry of pain and suffering.

The hospital which he established as a haven of refuge for the sick and helpless, remains as a monument to his herculean labors in the cause of duty, but his best monument will ever be in the hearts and memory of his fellow citizens.

His buoyant and cheerful spirit struggled manfully under a load of debt and grave responsibility incurred for others, but the task was too great and his death cannot but be regarded as a voluntary martyrdom in the cause of charity. His life work deserves from us and from all men the verdict of "Well done," Now, therefore, be it—

Resolved, that we extend our heart-felt sympathy to his relatives and friends and to the church of which he was so long a faithful servant, and that this resolution be spread upon the minutes, an engrossed copy thereof transmitted to St. Mary's church and copies furnished to the press.

THOS. A. MCGOWAN, Chairman; AL. BARTLETT, Treasurer; N. W. BOLSTER, Secretary; O. V. DAVIS, ENSIGN MCGILL, J. C. MCCOOK.

II. FATHER MAURICE D. SULLIVAN.

Born in Michigan Oct. 22, 1860, Father Sullivan received his college education at Ann Arbor. He showed his zeal and his staunch Catholicity while there, by founding, along with his brother, Dr. J. T. Sullivan, now a well known surgeon of Chicago, a club for Catholic students. This met with success and it is still flourishing in the university. He entered the Society August 20, 1881, was sent to Woodstock for his philosophy in 1884. After teaching chemistry and mathematics at Chicago for three years and for three years more to our scholastics at St. Louis, he was sent to Innsbruck in 1893. Here he was ordained in 1897, and returning to his province the same summer, he taught chemistry and geology at Detroit College for the scholastic year 1897–'98. When an appeal was made to the Province of Missouri by the Mission of Mangalore for an English-speaking professor, Father Sullivan offered to go and was accepted. This appeal was not for a worker on the Mangalore Mission, but for a father who could teach English literature well and creditably in St. Aloysius College, and this engagement was to be for about two years. It was Father Sullivan's purpose to devote himself after that engagement to the Chinese Mission; and for this he had the permission of Rev. Father Provincial and the approval of His Paternity.

On arriving in India, he taught for a short time and was sent to Ranchi for his tertianship which he had just finished

and was on his way back to Mangalore, when he was taken sick and died at Belgaum on Jan. 4, 1899.

The following account of his life in India is from Father Paternieri his companion during his tertianship. For it we are indebted to Father Moore.

I always considered and esteemed Father Sullivan as a very spiritual man and a very good religious, one in fact who kept before his eyes the duties of his holy calling and strenuously and steadily worked to fulfil them. He was and appeared in everything a religious of sterling virtue. In the spiritual exercises which the fathers of Third Probation perform in common, he was a pattern of true and solid piety. When he was praying in the church he was never seen to raise his head or glance anywhere. After his Mass, instead of going with the others to take some coffee in the refectory, a thing he had given up, he remained in the church to continue his thanksgiving till the time-table called him elsewhere.

Though Father Sullivan's face was always calm and peaceful, he had a certain gravity which was characteristic. This was natural to some extent, but much of it was due to the serious application with which he worked at his own sanctification, and of the whole-heartedness with which he had given himself to his work for the welfare of our mission and the conversion of India. He was much occupied in studying the ways and means by which he should carry into execution these longings of his heart. In connection with this he told the writer many times, that he had come to India very willingly, and as far as it lay in him he had offered himself wholly and for ever to the welfare of our mission, and that he hoped to attract others from America to engage in this work.

While in his tertianship he was filled with zeal for our people, and keen observer as he was by nature, he studied their character. He tried to penetrate and discover their nature, their tendencies and affections both for good and evil, so as to be able to work for them with fruit at the proper time. The writer had an instance of Father Sullivan's eagerness to study the character of the people when together with him he was taken for a visit to the "City of Palaces," as Calcutta is called. Rather than see the Palaces, he asked to be driven through all the lanes of the native quarter, in order to see and take, so to say, by surprise the different classes of the people where they live and treat with one another most freely according to their own tastes and customs. He wanted to see thus all their customs in order to better decide the remedies he would one day bring to their wants. In Ranchi too he displayed the same talent, and proposed the same end to himself as the object of his walks. Accordingly, when he thought he had attained his end and had seen and understood

what he could of those people, he gave up all the walks which were left to our free choice. Another instance will illustrate this inclination of Father Sullivan. On the 22d of January, 1898, whilst all the tertian fathers were on the terrace of the house contemplating the almost total solar eclipse, Father Sullivan was alone in the garden near the road contemplating the faces of the natives and studying the impression that phenomenon produced on them. In fact he turned on every occasion the natural talent of observation he possessed to account for the realization of his ideal,—the conversion of India. He knew well how far his power of observation utilized in this direction would go to introduce him to the people for whom he had to work, and how it would help to gain their good opinion and affection. This secured he would then be able to win them to God. And there is no doubt that much could be hoped from him on this score.

He actually displayed his zeal for the good of souls in whatever way he could during his brief stay in India. As soon as he arrived at Mangalore, having only a couple of months before entering his third year of probation, he at once took up the Konkani language, taught something in the different classes of the college to relieve or supply others, and accepted and delivered with the greatest readiness any sermon, lecture or address which was asked of him. Having to teach for a few days the arithmetic of the first class, which must be taught chiefly in their own vernacular, it is remarkable how he charmed the boys and how he could succeed in dealing with them in English alone. In the few lectures he gave he excited the admiration of the best educated portion of both the Catholic and Hindoo communities. Whilst he was in Mangalore, an Englishman arrived, by profession a travelling tuner of musical instruments, and in religion nobody knows what, certainly all but a Catholic. As soon as he became acquainted with Father Sullivan, he felt so attracted by the father's conversation that he put himself under his instruction, and if he had not the courage to break a chain which held him too fast and receive baptism at the hands of the father, he at least opened the depth of his misery and gave hopes, that if placed in more favorable circumstances he would yield to grace. In fact though both he and the father soon left Mangalore and were living very far from each other, he cherished the father's memory and kept up some correspondence with him. When Father Sullivan in November last was returning from Ranchi to Mangalore, and happened to stay for a few days in Bombay, waiting his time to go to Belgaum where he died, he gathered the Mangalorians residing in Bombay and gave them a lecture, went in search of some stray sheep, and when he left that place he had already brought a Protestant to the fold. To know Father Sullivan was to become attached to him, and there is no

knowing the good he might have done had he been spared to exercise his zeal for a number of years.

Father Sullivan was a great lover of poverty. He was asked by his companions, when returning from his third probation, if he thought of buying a new hat, as the one he had was already much worn, and at Mangalore things are more costly. He answered that he believed in poverty and hoped to use his old hat for a number of years more. On the same occasion he remarked with great satisfaction that his cassock also had already a good age. In Calcutta, when a father of that mission wanted to buy a walking stick for Father Sullivan's companion, he disagreed and being the superior of the two did not allow it. He himself in his turn never used one whilst in Ranchi, though the house supplied them to all, and he used to say that he had been born without a stick. Again he would give up his own blanket to his companion rather than to buy one for the journey from Calcutta to Ranchi, a distance of seventy-four miles which had to be made by cart in a rather cold season. When coming out from America to India he had an opportunity to travel in a first class cabin with a friend whose company he might have enjoyed. For poverty's sake and to save some money to the mission where he was going he renounced the convenience of a first class ticket and the company of a dear friend.

But what was more striking was Father Sullivan's mortification. In his third year it attracted the attention and admiration of all. He ate very little, not merely in a spirit of penance but in order to remove from himself as much as he could what he called the superfluities of life ; he aimed at becoming accustomed to a hard life and a rough fare in order to be able to work for his neighbor's welfare in any circumstances he might find himself. As was already mentioned he never came for coffee at 7.30 A. M. ; at the breakfast of 10.30 he took very little as well as at dinner at 4 P. M. The food on abstinence days seemed not to agree with him, and as he did not ask for other food, he practically fasted from 4 P. M. on Thursday till 10.30 A. M. on Saturday. It was generally feared that by so doing he was injuring his health and that he could not have long endured such a climate as ours. Except the little he took at 10.30 A. M. and 4 P. M. ; not even a drop of coffee or tea, such as the tertians had at 8 P. M., passed his lips. He had given up drinking wine or liquor when in Mangalore, and during his third year he drank only water, and little of that. When asked the reason of such total abstinence, he answered that he was doing so in order to better enter into the views of some Mangalorian Hindoos, who had expressed to him their surprise and scandal at our drinking wine and liquors. They judged this unbecoming in persons who profess a religious life, and had told him that this would always form a point of division between us and

them. Father Sullivan told them to be consoled as they would have in him one would not touch what they so much abhorred. And from that moment he gave up all wine and liquor. There was, in the opinion of all, an exaggeration in this, and a danger to his health; but he trusted that his robust constitution would bear it, and thought that for himself it was only an ordinary mortification and a necessary means to accomplish his designs. Probably to cover his mortification from others' eyes, he used also to say that in his studies of the natural sciences he had found some simple principles by which he could better sustain bodily health, and that, before coming out to India having consulted his brother who is a medical doctor of much experience, as to the best means of regulating one's diet in hot climates, he had been told that the lighter the food one takes the better.

The love of Father Sullivan for his vocation was very great. He declared to his companion in his third probation that he was prepared for any sacrifice for it; and to give an instance of what he would be ready to do he said that for the love of his vocation he would not hesitate to be trampled under foot, which in the mouth of Father Sullivan was not a mere exaggeration but rather the expression of an heroic disposition. Finally Father Sullivan was a man of great charity to all but especially to his brothers in religion. He would put himself at their disposition for anything they might require, and give them whatever help he could. In his third year, as he was considered an accomplished English scholar, all questions and doubts were finally referred to him. He had to give regular lessons in English for a long time to two of his brother tertians and did it with the greatest care. What ardor for the salvation of souls there must have been in his heart can be gathered by what has been said of his spirit of penance, mortification and poverty by which he aimed at fitting himself for work on their behalf, and, we may say, he made himself a holocaust for them. We may therefore apply to him the words of our Lord: "Majorem charitatem nemo habet ut animam suam ponat quis pro amicis suis." Such was Father Sullivan as he appeared to his companions in the tertianship in India during the last year of his life. It now remains for us to recount his unexpected death.

His zeal for the welfare of souls made him accept very willingly an invitation from Very Reverend Father J. M. Gonçalves, S. J., Military Chaplain at Belgaum, to go to preach a mission to the Catholic soldiers of the East York Regiment stationed there. Father Sullivan joined the father at Old Goa, where he had brought down from Belgaum a number of the soldiers belonging to the League of the Cross to celebrate the feast of St. Francis Xavier on December 3d. On that day he celebrated Mass in the church of the "Bom Jesus," where the incorrupt body of the Apostle of the In-

dies is venerated. An oblation must have risen from his heart on that morning and through the Saint's intercession it must have been accepted in Heaven. Father Sullivan wished, like St. Francis Xavier, to be a victim of love for India's conversion to the true Faith. It was a remark often heard from his lips that Almighty God would pour down the necessary grace when some one would send up the necessary sacrifice.

The following days he was observed to be suffering from fever, which he disregarded. When he reached Belgaum he continued to make preparations for the opening of the mission on the 11th of December, to end on Christmas Day. On the feast of the Immaculate Conception he preached in the church a stirring sermon to rouse up the people, but that evening he was laid prostrate by the increasing fever, which proved to be a complicated form of enteric. He hoped to shake it off, and offered his sufferings for the success of his work. His work was, however, done. In spite of his strong constitution the fell disease made headway notwithstanding the most devoted care and skilful nursing. The oblation had been accepted, and the victim laid down his life on the early morning of January 4th.

"He had been in Belgaum for scarcely a month, and all the time sick," writes Father Gonçalves, "but everyone already knew and esteemed him. At his funeral the church was filled with both European and native Catholics, and many non-Catholics, without mentioning the many heathens who were outside. The funeral was the most solemn I ever witnessed in Belgaum. A long line of soldiers followed the hearse; the commanding officer at my request sent twelve men to act as a guard of honor, and all the other soldiers attended freely and in a body. It was for me a great consolation to see so great a demonstration of sorrow and gratitude towards a father who had been here only for a month. They knew well that he had come to Belgaum for them, and that was enough. Even non-Catholics were very sorry to hear the sad news and condolences are coming in from every side. The European doctors who attended him in his sickness had insisted on having him transported to the European Military Hospital, where they could see him oftener and have all requisites for his treatment at hand. In fact he had there the best treatment and nursing that could be desired. When all proved of no avail and our dear patient died, the Surgeon Major and Senior Officer (a Protestant) who had attended him with others wrote me the following letter:—

My Dear Father Gonçalves,—I am very sorry indeed that I could not attend the funeral, as I had unfortunately made an appointment I could not break. But still it has never been out of my mind, and though I was not present I need not say that I honor above all things a man of that character

who gives his life in such a cause, and if it had been in my power to do any more for him, in a human sense, he should have had it without asking. Regretting very deeply the loss, and with the most sincere condolences, I am, etc."

Mangalore, however, is the place where the loss of Father Sullivan has been felt most keenly. It is here that he had raised the most sanguine expectations among Catholics and Hindoos alike. This was his destined field of work, at least his first field, and his name had already been announced on prize-day in December last, as one to be attached to the college. One can imagine, therefore, what was the disappointment and almost consternation of all at the news that he had died on his way there. The following letter of condolence written to the Rector of this college by one of the prominent native Catholic gentlemen of Mangalore fairly expresses the sentiments of all at the receipt of the mournful tidings :—

Rev. and Dear Father,—It is with extreme regret that I have come to know the very sad news of the death of Rev. Father Sullivan, and I hasten to lay before you my heartfelt regret and sympathy. It is not for me to gauge the depth of the sorrow that has been caused to all your community by this sad bereavement, but alas! Catholic Mangalore has sustained a great loss. In Father Sullivan it has lost a strong adherent and a warm supporter, a great instructor and a charming speaker. How his lecture on the Tyrol still rings in my ears! It was only at the close of last year that Father Sullivan's name was mentioned by Your Reverence as one to be attached to the college staff, and the heart of many a student leaped with joy at the prospect of taking lessons from such a beloved professor. No doubt Father Sullivan has reached the happy end of his wished for journey; no doubt he is enjoying the reward of his toil and has entered that mansion where no trouble or sorrow ever enters; but when we who have been left behind, think of and realize the worth and value of the man we have lost, it makes our hearts bleed. May Father Sullivan bear in fond remembrance our Catholic community of Mangalore and may he be its advocate and protector at the throne of the Almighty!

THE NEW CIRCULATING LIBRARY AT FREDERICK.

A Letter from Father Richards.

NOVITIATE, FREDERICK, MD.,
March 24, 1899.

REV. AND DEAR FATHER,
P. C.

Our new circulating library, of which you ask some details, has one feature which distinguishes it from most institutions of a similar kind. It is intended not only as a Catholic library, to furnish pure and wholesome reading to our own parishioners, but also to fulfil the same office toward all other classes of the community, and to be the general Public Library of the city. Attempts to establish a public library and reading room have been made from time to time by various non-Catholic associations and individuals; but none of these have enjoyed any but a precarious and brief existence. The latest trial was made by the local branch of the Young Men's Christian Association; but even this organization, usually so powerful and successful, did not succeed in overcoming the apathy of the Frederick people; and their collection of books never outgrew the limits of a single case, containing not more than one or two hundred volumes.

Fr. Wm. H. Walsh, who, besides his offices of minister and procurator of the novitiate and superior of the juniors, has charge of St. John's school, had long been deeply impressed with the importance of furnishing to our people, particularly the younger members of the flock, a good supply of sound Catholic and general reading matter, in order to protect them as far as possible from the influence of the licentious and infidel literature so likely to fall into their hands, with pernicious effects, from other sources. His hope of being able to supply this need was strengthened by his observation of the success achieved in other cities, whenever the attempt was made in an intelligent and systematic way. Of such success the most shining example, perhaps, is that of the Cathedral Library of New York. To the reverend director of that institution and its accomplished librarian our modest enterprise of Frederick is indebted, not only for the en-

couraging influence of example, but for much valuable information and many practical suggestions as to organization and management.

A suitable habitation for the collection was ready to hand in the school building. This structure, though erected as early as 1828, is large and dignified, affording accommodations much in excess of the present requirements of the school. Indeed the institute once ranked as a college, and as such has an honorable history, recorded in former numbers of the WOODSTOCK LETTERS. Its founder, the venerable Father McElroy, always built for the future; and to his foresight, breadth of view and resistless energy we of the present day in Frederick, as well as our brethren in Boston, owe much of our power for good.

The ground floor of the school building comprises three spacious rooms. In one of these a Sunday school library was housed, and continued to drag along that moribund existence which is too often the lot of these meritorious institutions. It contained about eight hundred books, all religious in character and some not without value, though a large proportion consisted in Sunday school tales, diminutive indeed in size but formidable in the ponderosity of their contents. The remaining two rooms on the ground floor were employed for other purposes, but could easily be made available. However the somewhat dilapidated condition of this portion of the building and the great expense necessary to renovate it, together with the probable cost of a sufficient collection of books and the charges to be incurred for current needs, constituted an almost insuperable obstacle. Yet in these difficulties and in the failure of other attempts Father Walsh saw, not discouragement, but an opportunity to demonstrate the strength of the Church. He set to work courageously, and, in order to provide funds for the undertaking, prepared a great carnival or public entertainment, carried out by the children and other members of the parish under his direction. The carnival was held in the rink, lasting three days, and proved a success unparalleled in the history of Frederick. Its net result was the sum of $1600. With this in hand, Father Walsh proceeded to install a steam heating plant throughout the school house. The building was then thoroughly painted on the exterior. As it is a graceful and dignified structure, in the late colonial style, its appearance after this renovation is extremely creditable, so that persons of taste and cultivation sometimes speak of it as the handsomest building in this city.

Early in October work was begun on the three large rooms on the ground floor intended particularly for the ac-

commodation of the library. The doors connecting these apartments were changed into wide open archways. A new floor of polished wood and various other additions and improvements contributed to change completely the appearance of the rooms. Of these the most striking perhaps is the wall decoration, executed by one of our novice coadjutor brothers. The surface of the walls is finished in a plastic material, colored in warm but delicate tints. A broad frieze next the ceiling is adorned in one room with laurel leaves of conventional form and treatment, in another with oak, and in the third with dogwood leaves and berries. Similar borders surround the arches of the doors, while the deep dado of the central room, finished in a darker and warmer tone, shows the graceful, curling fronds of ferns. The foliage is impressed in the plastic material by the spatula of the artist with so much precision, freedom and grace as to justify the title of sculpture.

The midmost apartment, into which one enters from the street, is the distributing room. A great desk of ornate design, made of highly polished wood of a light color and surmounted by a graceful screen in black iron grill work, extends along the length of this room, dividing it from the bookstacks in the right hand apartment.

To the left, the distributing room opens into the reading room. This is provided with handsome reading tables, attached to the walls and covered with green cloth. The dado above these tables is of a deep maroon color. At frequent intervals, racks for periodicals are fixed to the dado, while electric brackets, projecting from the wall, furnish every reader with his own light. A plentiful array of neat bent wood cane chairs, together with some comfortable rocking chairs in carved oak for the more indolent or luxurious readers, complete the equipment of this portion of the library.

On the ceiling of this and the other rooms a number of electric lamps are fixed in a symmetrical arrangement. The lamps are screened with the newly invented Holophane globes, which ensure a powerful but soft, well distributed and agreeable light.

To the right, behind the librarian's desk and screen, is seen the third room, containing the book shelves. These are finished in a dark cherry color. They afford shelf space for several thousand volumes, and are already, if not quite filled, at least comfortably supplied, some three thousand five hundred books having been acquired by purchase and donation from various sources.

When the remodelling and equipment of the rooms was

completed, the work of classifying and cataloguing the volumes was begun. But so great was the impatience of the friends of the library and the general public that, in order to afford them an opportunity to inspect the rooms and see the work already done, it was found necessary to hold a public reception. Many gentlemen and ladies, both Catholic and Protestant, were present. The guests were received by the president of the library, Mrs. Carroll Mercer, and light refreshments were served by other ladies under her direction. The immediate effect of this reception was a considerable increase of interest in the undertaking, the enrollment of a number of subscribers, several gifts of books, and some few donations of money.

On February 13 the library was thrown open for use, and since that time it has been fairly well patronized. Annual subscribers now number about one hundred and twenty, and monthly about sixty. The latter number is made up in great part of children, who find it easier to pay the required ten cents a month than the annual fee of one dollar. These numbers are not indeed so great as we could wish; but they consist chiefly of unsolicited subscribers, and the roll is expected to be much increased by the canvass which is soon to be begun. Such institutions must no doubt always grow from small beginnings; and our list of readers, though small, includes many of the best people of the city; it is moreover increasing steadily, and is, we feel, already sufficient to give assurance of the permanent usefulness of the undertaking. From fifteen to twenty books are given out daily, and the whole number in actual circulation at one time approaches one hundred. The reading room is frequented by considerable numbers of subscribers not only during the afternoon and evening, but even to some extent in the morning hours.

A salaried librarian and an assistant are present at almost all hours during the day and evening to answer calls for books and to carry on the work necessary to complete and keep up the arrangement of the library.

While the collection of books is as yet not very extensive, numbering, as has been said, only about three thousand five hundred, and is also somewhat irregular in character, it nevertheless comprises many works, and even whole classes, of considerable value. In religion there are about four hundred volumes, including the most complete set of controversial works that has come under the notice of the present writer in any of our houses. Fiction numbers nine hundred, and history is also prominent. These two classes have profited by the liberality of Mr. P. F. Collier, the well

known publisher of New York, who sent as a present more than three hundred volumes of his own publications. Benziger Brothers also sent several of their Catholic stories, and P. J. Kenedy has signified his intention of giving no less than five hundred volumes. Mrs. Carroll Mercer and other private persons in Frederick, Washington and New York, including the relatives of several novices, have also made donations varying greatly in number and value.

One of the most marked features of the library is the great abundance of periodical literature kept on file in the reading room. Of Catholic periodicals, there are the Dublin Review, London Tablet, Messenger of the Sacred Heart, Ave Maria, The Month, New York Catholic News, Sacred Heart Review of Cambridge, etc.

Daily papers kept on file are the New York Herald, Baltimore Sun, and the Frederick News. Among the weeklies are Harper's, Leslie's, London Illustrated News, London Graphic, and the Queen. Science is represented by the Scientific American, with its supplement and building edition, the Electrical World, and several engineering and trade journals. The Horse World is of interest to our farming community; while such papers and magazines as Bon Ton, Ladies Home Journal, Fashion, Delineator, Designer, and the Millinery Journal attract the feminine contingent of our parishioners. Almost all the current magazines are in the racks, including the Century, Harper's, Scribner's, Review of Reviews, McClure's, Cosmopolitan, Pall Mall, St. Nicholas, the Forum, North American Review, the Bookman, Outing, Recreation, Library Journal, Public Libraries, etc.

In the classification and cataloguing of the books the system adopted is the "Dewey-Decimal," while the individual books in each class are distinguished by the "Cutter Book Number." To those who have had little experience in the arrangement and management of libraries intended for public use the elaborate methods employed in the leading institutions of the present day may appear needlessly complex and laborious. But a little practical acquaintance with such work will convince one of the serious difficulties met with in effecting an arrangement which shall be in any degree logical and theoretically satisfactory, and at the same time practically convenient, rendering all the books readily accessible or "findable;" which shall also be permanent, not requiring frequent and annoying changes in order to keep pace with the growth of the collection, and to accommodate the new accessions in their proper places, next to kindred works and even with the productions of the same

author. Unless some thoroughly scientific and complete system be adopted in the beginning, the result must be an ever growing confusion, giving rise to most vexatious delays and uncertainty in finding the books desired.

Probably it may be asserted, without fear of error, that in the combination of the Dewey and Cutter systems the foregoing requirements are more perfectly fulfilled than by any other means at present known or likely to be devised.

A brief description of the Dewey method of classification may not, perhaps be altogether without interest to those of your readers who are not already familiar with its merits.

The entire field of knowledge is divided by Mr. Dewey into ten great sections. From these fiction is excluded, not indeed as unworthy the attention of learned readers but as lying outside the pale of positive knowledge. Moreover the omission of a number for fiction, when all the other classes have their distinctive numbers, serves to designate it as accurately as though it were so distinguished, and more conveniently. Each of the first ten heads is divided into ten minor subjects, and these ten are subdivided again ten times, thus giving in all one thousand subject headings. For example, 100, including all numbers from 100 to 199, indicates Philosophy; 200, Religion, etc. To exemplify the subdivisions, 500 is the number appropriated to Natural Science; 510 designates Mathematics, 520, Astronomy, 530, Physics, and so on. Physics is further divided into Mechanics, indicated by 531, Liquids, 532, Gases, 533 and so on to 539, Molecular Mechanics. But the process is not even yet exhausted, for under every one of these last subheadings decimals may be and often are used to indicate still more minute divisions, according to the character of the library and its greater or less abundance of works in the various classes. The advantage to a scholar in having all books on the same subject brought close together on the shelves is too evident to need more than a mention.

Such is a brief and imperfect outline of the Dewey system, a number taken from which must stand on every book in the library, to settle its position and to announce at a glance its proper rank and standing in book society.

When the precise class to which a book belongs is thus fixed and indicated by its class number, the necessity still remains to give it some individual sign by which its place may be settled among all the other books of the same class. Thus and thus only can the book be found with unerring precision and without loss of time. This is the purpose of the Cutter book number, by which the volume is arranged alphabetically according to the author's name and in such

a way that any other work by the same writer may be brought into juxtaposition with it at any time, present or future, without change or disturbance of numbers already assigned.

Only after all this has been accomplished can catalogue cards at length be made out for every book. These are intended to constitute, first a shelf list for the use of the librarian, and secondly, a catalogue for the use of the public. For the present, only three cards have been made, in most cases, for each book, one for the shelf list and the other two—an author card and a title card—for the catalogue. Later it will be possible to add subject cards with copious cross references to aid the enquirer in his search for wisdom. The work of writing the cards has been performed by Brother Whelan, whose caligraphic powers have proved most serviceable.

In arranging the catalogue cards in the case for the use of the public the order followed is that of a dictionary, experience of other institutions having demonstrated that a catalogue arranged in the order of classification is too difficult of comprehension for the ordinary reader. In the shelf list however the cards follow exactly the order of the books on the shelves, the list therefore serving as a classified catalogue, as well as for taking account of stock, etc.

The labors described above do not prepare the books fully to start upon their travels for the benefit and delectation of the good people of Frederick. Indeed, it may almost be said that no young lady requires more elaborate preparations for her début than is demanded by each of these little volumes. The charging system is still to be provided for; and in this also cards are employed, in order to secure reduction of labor in giving out the books and to avoid the long delays and confusion inevitable with the old methods. Every book is provided with a dainty pocket, pasted on the inner side of the back cover, in which is kept a special book card. This ticket represents the book and is intended to be retained as a record when the volume is taken out. The cards are then filed in the order of their book numbers; and in connection with the readers' cards, which are filed according to dates, they afford a complete record, by which it may be seen at a glance in whose possession a given volume is, when it is due to be returned, etc. This obviates the necessity of keeping a special account of fines, as the number of days in excess of the time allowed is evident at once from the position of the card in the case.

In the statement given above of the merits of the Dewey classification, it was not of course meant to be implied that

the system is theoretically perfect. We are not unaware of the severe strictures passed upon it by some fathers of our Society. It is said to be too detailed, assigning a separate class for almost every book, and also to be wanting in logical sequence and connection. To the first of these objections the answer is easy and conclusive. As has been stated, there are one thousand subheadings. In a large library this number is far from excessive, and while many of them, indicating subjects rarely treated, may remain unused, the writer speaks from experience when he says that the want most frequently felt will be of further subdivision. In a small library it may not be necessary to employ any but the most general heads; and it is one of the chief merits of the system that it is thoroughly elastic in this and other respects. It is like a table of logarithms: if you are satisfied with a lower degree of accuracy, you omit some of the decimal places and your labor is diminished accordingly.

With regard to the second objection, the want of logical sequence and distribution, it must be acknowledged that in the domain of religion it is doubtless well founded. Indeed we could scarcely expect it to be otherwise with the work of men who, however well read in other subjects, cannot possibly have a familiar knowledge of the vast field of Catholic theology. The difficulty has been recognized by others beside ourselves. Mr. Gregory B. Keen, the former librarian of the University of Pennsylvania and a convert to the Church, told the present writer some years ago that he had found it practically impossible to classify all Catholic theological works under Mr. Dewey's headings, and that he had therefore rewritten that portion of the scheme, taking his headings from the works of Father Perrone. All Protestant works fell easily under some of these divisions. In Philosophy Mr. Dewey has succeeded somewhat better —indeed remarkably well for one not trained in the severe school of Catholic philosophy: yet even here Mr. Keen found it advisable to substitute Liberatore's divisions. But in all other fields, we believe that any one who gives the *schema* a fair trial will be led to confess that it is made up with rare skill and a remarkable appreciation of logical relationships. Indeed in every department specialists of recognized standing and librarians of experience have been called upon for aid. It must be remembered too that the task is by no means an easy one. Authors show a reprehensible indifference to the feelings of librarians, and positively refuse to be confined to one subject or logical connection. Sometimes this seems to amount to defiance, as in the "Spirit Rapper" of Dr. Brownson. Thus does the

learned and independent doctor announce the character and scope of his work:—

"If the critics undertake to determine, by any recognized rules of art, to what class of literary productions the following unpretending work belongs, I think they will be sorely puzzled. I am sure I am puzzled myself to say what it is. It is not a novel; it is not a romance; it is not a biography of a real individual; it is not a dissertation, an essay, or a regular treatise; and yet it perhaps has some elements of them all, thrown together in just such a way as best suited my convenience, or my purpose." In this case indeed the good doctor's defiance proves unavailing: in spite of his good-humored bluster, the case is settled easily by dropping his production into 133, the limbo of Delusions, Witchcraft, Magic and Spiritualism. But in numberless other instances the solution is far more difficult. For example, a little book, a member of the Wonder Series, called "Wonderful Escapes," will probably give the careful and philosophical librarian an amount of solicitude and mental anxiety altogether out of proportion to its intrinsic importance. It is neither history nor science. It cannot be called fiction, for the stories purport, at least, to be true. Anecdotes, under the general head of English Literature, might seem to be its fitting resting place—but alas! it has no literary character or interest whatsoever, and being translated from the French, it has lost whatever shadowy claims to that distinction it may have possessed in the original. As any disposition made of such a work must be open to serious criticism, the writer will prudently refrain from revealing the class to which it has been assigned, and will leave the determination to the ingenious speculations of your learned readers.

Having had occasion to mention above the University of Pennsylvania, it would be ungracious in the writer not to make acknowledgment of the courteous attention shown him by the present very capable librarian of that institution, Dr. Jastrow, who spared neither time nor pains to afford in person the fullest information as to the organization, methods and results of experience in the library under his charge.

In bringing this letter to a close, I very much fear, dear Reverend Father, that it will be found too long and unimportant for your pages. I have been led to give many details, apparently trivial, by the hope that our experience may be of some use to others who may hereafter be engaged in similar undertakings for the good of our Catholic people and the service of God.

I have only to add that the library is wholly the creation of Father Walsh, who not only conceived the plan and gathered the funds for carrying it out, but personally executed or superintended every detail of the work. To his zeal, perseverance and good taste is exclusively due the measure of success achieved.

Your Reverence's Servant in Christ,

J. Havens Richards, S. J.

NOTES FROM HAVANA.

A Letter from Father Cristobal.

Royal College of Belen,
Havana, March 4, 1899.

Rev. and Dear Father,
P. C.

From the very kind letter which Your Reverence addressed to me under date of Jan. 31, I learn that you have been highly pleased with the religious news from Cuba. As it gives me much satisfaction to comply with Your Reverence's wishes, I forward by this mail a brief account of some of the events that have taken place since my last letter to the States.

In the camp of Marinao, a town some few leagues distant from Havana, I baptized, a few days ago, a young American soldier who had presented himself for baptism to the pastor of that place. Fortunately he was well grounded in the Christian doctrine, which he had learned at a Sunday school in his native town in Massachusetts. During the leisure moments of camp life he brushed up his knowledge by perusing the pages of a Catholic catechism which he always carried about with him. He belonged to no sect whatsoever, and never assisted at any religious services, save now and then at those of the Catholic Church.

But that which excited most attention here and gladdened the hearts of every Catholic, was the reception into the Church of Mr. Thomas Wills, the adjutant of General Lee. He was a member of the Episcopalian Church, and told me that three principal motives impelled him to study and embrace the Catholic religion. In the first place he had observed that in all the countries through which he had travelled (and they have been many, including even Siberia

and China), the fathers of the Society of Jesus were true apostolic laborers; in the next place he was much impressed by the devotedness of the Sisters of Charity, whom he looked upon as the comforting angels of suffering humanity. Lastly, the oft-repeated pleadings and counsels of his Catholic wife, had no slight share in fostering his yearnings after the one true faith. One day, when he was dangerously sick, I was summoned to the hotel where he was stopping. I brought with me everything that was necessary for the administration of baptism, and expected to perform the ceremony without delay. You may imagine my surprise, when upon entering the room, I saw two Americans by the bedside. I saluted them courteously and on approaching the sick man, he told me that one of the gentlemen was a Protestant minister. Thinking that my presence would give them a hint to depart, I took a seat and entered into conversation with a servant of Mary, who was waiting upon the adjutant. But time passed by, and my Protestant friends gave no sign of departing, so I left the room and passed into a neighboring hall to tell my companion what was going on. To my great joy the minister, with a downcast face that told of defeat, soon came out of the chamber. On re-entering the room I learned from the adjutant that the minister in question was an Episcopalian, and that he had been insisting on his right to offer the consolations of religion in preference to the Catholic priest. The adjutant having once more declared his earnest wish to become a Catholic, I baptized him without delay, and thank God, we have now one more sheep in the true fold.

The letter which Your Reverence enclosed for Father Faget, I could not present in person, for that worthy father, owing to sickness was forced to return to Key West. Rev. Father Power sent us Father O'Sullivan in his place and he himself came hither in order to learn from personal observation the great need the Catholic soldiers are in, of having a chaplain of their faith to attend to their spiritual wants. Between Havana and Marinao there are about 16,000 soldiers, and though there are several Protestant chaplains working among them, there is not a single Catholic chaplain to be found among that vast body of men.

Father Sherman who has just returned from Porto Rico is stopping at our college. He will pass a few days here before returning to Missouri, whither he has been summoned by his superior.

Every Sunday at 10 A. M., there is Mass and a sermon in English for the American soldiers; yet, at present few only attend the services. Last Sunday Fathers Power, Sherman

and O'Sullivan preached at their respective Masses. All three are first rate preachers.

I conclude this letter with the news of the arrival of Archbishop Chapelle, the Apostolic Delegate to Cuba and Porto Rico. Immediately upon his arrival he became the guest of his Lordship, the Bishop of Havana. To-day he paid a visit to our College of Belen.

Your devoted Servant in Christ,

FELIX CRISTOBAL, S. J.

FROM OUR POLISH MISSIONARIES.

For a number of years two or three of our fathers attached to the Missouri Province have been engaged in giving missions to the Poles throughout the country and especially in the West. The demand upon them for missions has become so great that three fathers have within the last two years been obtained from Poland, and with two others already here they have been organized into a band under Father Mathaushek as superior. They are stationed at St. Joseph's Church, St. Louis. For the subjoined account of some of their difficulties and of their work we are indebted to Father P. N. Schlechter of St. Joseph's Church, St. Louis.—*Editor* W. LETTERS.

Our Polish missionaries are meeting almost everywhere with opposition. In some localities this opposition is not great and hence is easily overcome, in other places it is serious and consequently proves a hindrance to their work. These very contradictions however which they have to contend with, show but too plainly, how much needed and how timely are the labors which they have undertaken. For, thanks be to God! the seeds of revolt against the authority of the bishops, though scattered farther than many imagine, have not yet been firmly rooted in the minds of the people. It is yet time by means of gentleness and solid instruction to recall many of those that have already joined the so-called national Polish church, as also to open the eyes of such as are still wavering between obedience and revolt. This national church has taken hold of the people's mind in a vague but alluring manner. The priests themselves—suspended priests of course—have sown the tares of schism. Not willing to relinquish their parishes and their living they tell the people that the Irish bishops [sic] hate the Poles, that they care for nothing but money, that therefore, the Poles should have bishops of their own nation, who speak the language of their own people. It was in keeping with this desire of having bishops of their own that two Polish priests Kozlowski and Kaminski went so far as to ask and

obtain the Episcopal consecration at the hands of a schismatical bishop. Both these men have been excommunicated by the holy See. It was in consequence of the hatred against their lawful bishops that in various places suspended priests have disregarded all Episcopal jurisdiction, have built churches and have drawn entire parishes or parts of parishes into the schism.

From this, it is easy to understand that our Polish missionaries—Fathers Mathaushek, Beigert and Wnenk—when opening a mission in the neighborhood of such a schismatical parish have to contend with great difficulties. Entire towns are then in commotion. One would think that the times of the Reformation had come back again. The newspapers, in the service of the national Polish cause, spread terrible reports about the missionaries, while caricatures representing the missionaries as criminals of the darkest dye, are every day spread before the people to gaze upon. Yet in spite of all, the work goes on, the wavering ones are, as a rule, saved to the church, and of the schismatics not a few are recalled. This shows how important it is that a number of ecclesiastics should know or study the Polish language. There is no use to tell the Poles to study English, because before that has come to pass, they might be lost to the church.

Now for a few particulars. A successful mission and, moreover, devoid of contention was recently given at Dunkirk, New York. It extended from the 4th to the 12th of March 1899. Though the church has 1000 seats, yet the people could not all be accommodated. The church was filled not only at the night services, but also in the morning and in the afternoon. As many as 1300 received holy Communion. Great numbers were enrolled in the sodality. At the end of the mission, the ordinary, Rt. Reverend Bishop Quigley blessed the mission cross, made an address to the people, and gave them his episcopal blessing.

Not so peaceful as Dunkirk was the mission at Priceburg, Pa., and at Oliphant, a little town near by. There a fallen priest, by the name of Hodur, came from a long distance to stir up the minds of the people against the missionaries. But in spite of all his malice the mission proved very successful. At Oliphant the schismatics lost sixteen out of twenty families and the four remaining ones are much shaken in their allegiance to Hodur. It was at this mission that a woman reported to be possessed of the devil was brought before the missionaries. Rev. Father Mathaushek saw fit to make some experiments. At the sight of a medal the woman became convulsive, at the mention of the word

"devil" she barked horribly, when sprinkled with holy water she put out her tongue. She belonged to the Independents, as did also her husband. Father Mathaushek then said: "Her tongue is sound indeed, but dreadfully long." At these words she drew her tongue back and failed to put it out again. Finally it was proved that the woman was suflering from hysteria as a consequence of a disease peculiar to the Poles and known among physicians as "Plica polonico." This whole affair had been intended by the Independents as a trap to catch our missionaries and make them ridiculous. But as the missionaries detected the snare, the whole matter redounded to their honor. The people flocked in large numbers to hear the sermons and to receive the holy Sacraments. From Priceburg the missionaries will go to Plymouth, Pennsylvania. We hope to hear from them again and soon.

Yours in Dno.,

P. N. SCHLECHTER, S. J.

THE SOCIETY IN 1898.

From the catalogues published "ineunte 1898," the two following tables have been compiled. The first gives the number and augmentum in each province and Assistancy; the second, the number entering, the number leaving, the number of dead, and the number leaving as novices. These numbers have been compiled from the different catalogues, and though they cannot be mathematically exact, as some enter and leave whose names have never appeared in the catalogues, they give a true idea of the state of the whole Society and of each province.

From the first, it will be seen that the Augmentum for 1898 is 183, a very small number; in fact it is the smallest increase since 1885, when the Augmentum was 135. As compared with last year the Augmentum is 101 less. This is due to a falling off in number of those entering; as but 638 entered the Society last year, a diminution of 107 as compared with the number entering in 1897. There has been a decrease in all the Assistancies except in the English Assistancy, which has increased 16 over last year, and is now but four behind the German Assistancy. It is believed

that this is the first time that the Augmentum of the English Assistancy has been so great; had it not been for the deficiency in the Province of Ireland and in the Mission of New Orleans, the augmentum would have surpassed that of the German Assistancy.

The number in the second table has been compiled from the different catalogues. The number of dead—care being taken to count those among the dead of each province who die out of their province—and the Augmentum are given directly in the catalogues. The number entering is found by counting the number of novices who enter. The number entering, the number of dead, and the Augmentum being known, it is easy to find the number leaving. We have but to subtract the number of dead plus the Augmentum from the number entering. The number dying plus the Augmentum and the number leaving must equal the number entering. To find the number leaving as novices requires much more labor. By comparing novices in the catalogue of last year with this, and consulting the index, the names of those who have been dropped can be found. Our tables published the last three years show that in general more than a half of those who leave, leave as novices. The number leaving in round numbers is about one third of those entering, and the number dying approximates closely to the number leaving. This is in conformity with Father Terrien's researches [1] in the catalogues of the Old and the New Society—the number of those leaving being about the same as the number of those dying.

[1] See his Recherches Historiques—"La Mort dans la Compagine un gage certain de Predestination," page 188.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1899.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. Assist.
ITALIÆ	Romana	210	86	111	407	1	1906	—8
	Neapolitana	137	91	89	317	9		
	Sicula	102	87	69	258	—8		
	Taurinensis	183	231	141	555	—8		
	Veneta	191	88	90	369	—2		
GERMANIÆ	Austriaco-Hungarica	328	159	247	734	8	4137	68
	Belgica	452	412	219	1083	7		
	Galiciana	180	132	134	446	13		
	Germaniæ	555	400	412	1367	36		
	Neerlandica	235	148	124	507	4		
GALLIÆ	Campaniæ	332	146	122	600	11	3070	7
	Franciæ	512	206	224	942	—14		
	Lugdunensis	434	168	213	815	—6		
	Tolosana	381	182	150	713	16		
HISPANIÆ	Aragoniæ	402	294	363	1059	—6	3227	52
	Castellana	374	398	338	1110	30		
	Lusitana	110	97	82	289	12		
	Mexicana	59	96	53	208	8		
	Toletana	174	211	176	561	8		
ANGLIÆ	Angliæ	314	232	124	670	13	2603	64
	Hiberniæ	149	115	43	307	—3		
	Maryland. Neo-Ebor.	241	223	161	625	24		
	Missourianæ	182	204	113	499	22		
	Missio Canadensis	113	84	77	274	10		
	Missio Neo-Aurelian.	77	100	51	228	—2		
	Ineunte anno 1899	6427	4590	3926	14943	183	14943	183
	Ineunte anno 1898	6327	4569	3864	14760	284	14760	
	Augmentum	100	21	62	183	−101 (1)	183	

[1] This −101 shows the difference between the augmentum of last year and this.

The number Entering and Leaving the Society in 1898.

PROVINCE	No. ENTERING	No. DEAD	AUGMENT.	No. LEAV'G	No. LEAVING AS NOV.
Rome	13	7	1	5	3
Naples	21	5	9	7	5
Sicily	5	4	−8	9	7
Turin	16	10	−8	14	8
Venice	13	11	−2	4	2
Austria	31	12	8	11	1
Belgium	41	20	7	14	7
Galicia	26	6	13	7	3
Germany	65	15	36	14	11
Holland	19	9	4	6	4
Champagne	26	13	11	2	1
France	21	19	−14	16	6
Lyons	21	20	−6	7	3
Toulouse	33	15	16	2	2
Aragon	26	16	−6	16	9
Castile [1]	60	15	30	15	12
Portugal	21	4	12	5	5
Mexico	13	3	8	2	2
Toledo [2]	32	6	8	18	4
England	33	7	13	13	10
Ireland	15	6	−3	12	8
Maryland–N. Y.	38	8	24	6	5
Missouri	27	2	22	3	3
Canada	16	1	10	5	3
N. Orleans	6	1	−2	7	5
	638	235	183	220	129

[1] There is a mistake in the augmentum of the Province of Castile. It should be 30 instead of 25 as given in the catalogue. This error comes from a mistake in last year's catalogue (ineunte 1898) as already pointed out in the LETTERS, vol. xxvii. no. 1, p. 154. This mistake was in the number of coadjutors, not in the total, 1080, which was correct. The compiler has now increased the total to 1085, to make the addition correct. The coadjutors should have been increased by five, making the total 1080.

[2] There is some confusion in the augmentum of this province. In the catalogue it is made to be 11. This is done by changing the total for last year (1898) from 553 to 550. We have preferred to keep the number of last year, thus making the augmentum 8 instead of 11.

NOTES FROM MANGALORE.

ST. ALOYSIUS COLLEGE.

A Letter from Father John Moore.

ST. ALOYSIUS COLLEGE,
MANGALORE, March, 1899.

REVEREND AND DEAR FATHER,
P. C.

The attendance at our college is nearly as good as last year, something over 5000 candidates appeared for matriculation in the Madras University last December and a little over 2000 of them passed. The college sent up thirty-eight and passed fourteen. This was not very brilliant, but it was as good as the average. In the first arts examination about 750 candidates passed out of 2013. Thirty appeared from the college and sixteen passed, two of them first class. This was the largest class ever sent up from the college, and the percentage of passes is one of the highest ever attained by it. They were two Hindoo students who passed first class. One of them got the fourteenth place in the presidency and the other the fifty-fourth. Our rival, the Government College, Mangalore, passed fifteen out of twenty-five, with one first class; so the honors were about equal. St. Philomena's High School, Bellary, under the direction of the Good Shepherd Nuns, sent up two candidates and both passed first class. The B. A. results have come out since and are exceptionally good. Sixteen appeared in history and twelve passed; sixteen in second language and fifteen passed; fifteen in English and eleven passed. That is about thirty per cent higher than the presidency average. About 1200 candidates in all appeared.

The Plague.—The Bubonic Plague continues to extend its ravages and seems to have taken a new lease of life, or rather of death, in Bombay. It is well-nigh three years ago since it made its first appearance, and in spite of the stringent plague regulations has extended itself through the heart of India. It is at present ravaging the native state of Mysore, but has not yet effected an entrance into Madras and Trichinopoly. The diocese of Mangalore, comprising the district of South Canara and a part of Malabar, has

been free up to the present (March 1). Our Bishop, Right Rev. A. Cavadini, S. J., issued a pastoral last November ordering a triduum to be made preparatory to the Feast of St. Francis Xavier, that God may be pleased to avert the scourge. Alms were ordered to be collected to have Masses said at the tomb of St. Francis at Old Goa for the same intention, and a pilgrimage is to be organized from the diocese in case our prayers are heard. The Government is enforcing very strict quarantine both by sea and land. The infected district of Mysore lies just beyond the Ghauts (high mountains, also spelled Ghâts) and it is feared that the cordon of police will not be sufficient. Greatest danger seems to be apprehended from rats and *saunyiasis* (wandering holy mendicants). A price has been put on the heads of the rodents, but the holy men are as yet scot free. One of them fell sick at Kasaragode, a village thirty miles south of Mangalore, some weeks ago and caused a great scare. The collector and other high officials went immediately to the place and had the good man segregated and his rags burned.

A Mangalore Catholic Truth Society.—Shortly after the issue of the bishop's pastoral last November, the German Basel Lutheran missionaries, who have large religious and commercial establishments along the west coast of India, began a lively campaign against the Church. Perhaps it would be more correct to say that this new *jehad* was wholly the work of a rather respectable clergyman who presides over the Mission High School here in Mangalore. He seems to be the Goliath of the Philistine camp. Sometime ago he was remonstrated with by one of the fathers for tampering with the faith of our Catholic students. Upon this he had the impertinence to invite the father in question and all his brethren to his bungalow to be taught something about the Lord Jesus. This having been declined, one word borrowed another till there was question of settling the preliminaries of a public disputation. These however fell through and both combatants sulked in their tents till the prophet of Bâle took the field with a printed "Appeal to Reasonable Roman Catholics," purporting to come from "Some enquiring Catholics." In this "Appeal" eighteen of the alleged "errors of the Church of Rome" were solemnly denounced, a special list being made at Masses and pilgrimages. The David of the camp of Israel then came into the open, and instead of pebbles, pelted the Goliath with "nuts," in the shape of a brochure entitled "Nuts for German Basel Missionaries to Crack," in which the eighteen points of Catholic doctrine denounced in the "Appeal"

were defended from Scripture. On the subject of pilgrimages a home thrust was made by alluding to the German Kaiser's performance in the Holy Land. This brought forth a pamphlet of thirty-six pages, entitled "Precious Gospel," which was a farrago of stuff and nonsense, garnished with billingsgate and ungoverned by the ordinary laws of syntax. Codialboil press worked night and day and soon a Sampson-Cervera fight was on. The pamphlets from both sides were distributed gratis and as freely as shot and shell on the memorable July morning before Santiago. Hitherto we had religiously abstained from taking notice of the covert attacks the Lutherans had been making, but our forbearance was likely to be misunderstood under this new attack, and so superiors decided to let slip the dogs of war. When Father Sullivan came to Mangalore a little over a year ago and saw the state of things, he wanted to start in to send the Lutherans to the right about, but it was not judged proper to begin just there. It is very much to be regretted that his untimely death deprived us of his services just at the time when we needed his help to man the guns. We intend to continue the publication of pamphlets and leaflets in English and Canarese in defence of Catholic doctrine. The London C. T. S. and that of San Francisco have both given us leave to reprint their publications under certain conditions. Having a press of our own it is more economical to reprint than to buy from abroad. Besides, when the native languages are needed it is necessary to do the printing ourselves.

A Mission among the Pagans.—Last Christmas a mission was started at Nellikunja, a village near Kasaragod, by Father Maffei for the benefit of the pagans. He chose that remote village where the people are in their native simplicity, to try to bring them into the Church. Father Maffei is an expert in the native Canarese, Tulu, and Telugu. His efforts will be watched with a great deal of interest, for it is very hard to convert the pagans in this quarter of the country.

The Provincial Congregation. — On Thursday, February 23, Rev. Father J. B. Rossi, Vicar-General and Superior of the Mission, left Mangalore for Bombay en route for the Provincial Congregation of the Venetian Province to be held in Padua on April 13. He will not return till October or November when the monsoon rains are over and navigation is again resumed with Mangalore. The Rev. Father E. Frachetti, Rector of St. Aloysius College, has been appointed superior of the mission during his absence.

The Villa on the Kudremukh.—Last December the rector of the college went up again to the Kudremukh to try to secure a piece of ground for the building of the much needed villa. He spent nearly three weeks on the mountain, during which time the Maharajah of Mysore was there with his suite. The result was that a site was offered us with plenty of land and wood, but a proviso about water rights in favor of the Maharajah, rendered it practically useless. We are now striving to obtain a modification of the conditions from the Mysore Government.

MANILA—AN INTERVIEW WITH ADMIRAL DEWEY.

We have just received the two following letters from Manila and we have delayed the publication of the LETTERS that they might appear in this number. We are indebted for these letters to the kindness of Father Capell of the Province of Aragon and Rector of the scholasticate at Tortosa. Father Algué, who writes the first letter, is the director of our observatory at Manila and is known to many of this province as he passed two years studying at the Georgetown Observatory.—*Editor* W. L.

Letter from Father Joseph Algué to his Father Provincial—V. Rev. Father Adroer.

MANILA, Nov. 28, 1898.

DEAR FATHER PROVINCIAL,

P. C.

As the foreign mail will soon leave I must hasten to give your Reverence a brief account of the interview I have had this afternoon with Admiral Dewey.

The object of the interview has been to prevent the dangers that may possibly occur to our missionaries in Mindanao. Our Father Superior conceived the idea of drawing up a petition to the Admiral, in order that in virtue of his supreme command in these waters and impelled by that rectitude and kindness which are characteristic of him, he might be pleased to give orders to the captains of cruisers and gun-boats bound for the South, to defend, support and take under their special care, the persons and property of the Jesuits in Mindanao, and in case of extreme danger, receive the fathers on board their men-of-war. The superior wished moreover to obtain passports for the fathers, so that in case of emergency, they would have no difficulty in

securing the protection of the Admiral's subordinate captains. The task of interviewing the Admiral was entrusted to me. For this purpose I availed myself of the services of a certain Mr. Becker, a famous geologist and writer, well known in the United States, who, besides being a great admirer and patron of our observatory, happened to be an old and particular friend of Dewey. He wrote to the Admiral and asked for an interview in my name. Dewey answered his letter with the following note:

Prof. George T. Becker,
Dear Sir:

I am in receipt of your note of Nov. 20, asking for an interview for Father Algué, the director of the observatory. Father Algué has been very kind in sending the weather reports, which have been of the greatest value. I have a high appreciation of his abilities. It would give me great pleasure to see him any morning of next week.

I am, very faithfully yours,
George Dewey.

I agreed with Mr. Becker to start on Monday morning. We embarked for Cavite at 11.30 A. M. in the steamer Leyte and reached the Olympia at 12.30 P. M. The Rev. Chaplain and several officers well known to me from their visits to the observatory were waiting for us at the gangway. We were straightway conducted to the Admiral's cabin where we were received with the utmost courtesy, so much so that it attracted the attention of Prof. Becker. Before allowing us time to propose the object of our visit, the Admiral began to extol the services rendered by the observatory, telling us that he spoke from his heart, and that he was convinced of the far-reaching usefulness of our labors. Hereupon he pointed to a barometer of Father Faura which was in front of him, declaring that it was far more useful to him than the mercury barometer and that he always found its indications most exact. I then told him that I was going to present him with several copies of a pamphlet which describes a new apparatus built on the principles of Father Faura's instrument and by means of which we offered to mariners a sure method for determining the existence of typhoons and following them in their course. I was alluding to a pamphlet styled the "Barocyclonometer," which has just been published in English.

Here the Admiral broke off the conversation by reminding us of the dinner signal and telling us that at table we could talk at greater length on these matters. The three of

us were scarcely seated at the round table, when two Chinamen vested in cassock-like garments of spotless white, made their appearance and began to serve up a savory meal. The Admiral resumed the conversation about the observatory and spoke a great deal about our typhoon predictions. To illustrate the wide range of our usefulness he told us that when he cut the cable which unites us with Hong Kong, he received a letter from an English officer of that port entreating him in the interests of humanity and for the sake of thousands of lives, to reopen the communication, even though the sole purpose of doing so, should be to allow the transmission of the observatory's weather reports. I told him that our only motive in devoting ourselves unceasingly to observatory work, at the cost of many personal and pecuniary sacrifices, was to be of common service to all, for we deemed it an enterprise most worthy of our priestly profession not only to save the material lives of men in the hospitals with a view to higher moral ends, but also to prevent disasters on a large scale (as we were doing by our reports), with the sole purpose of attaining those lofty spiritual ends which are peculiar to our religious calling.

Prof. Becker then intimated that such services should not be left unrewarded and that it was only proper that steps should be taken to support them at any cost, especially as the change in political affairs made it more difficult for us to reap the modest pension which the Spanish Government bestowed upon the observatory. The Admiral heartily approved of the idea and added that since the Jesuit fathers had brought their labors in the various departments of the observatory, to such a degree of perfection, it was but just that their endeavors should meet with sympathy and support. He then went on to relate what he had heard from the several officers who visited our establishment and pronounced it the best they had ever seen. He spoke in terms of high praise of the care with which the Spanish Government had fostered and enlarged an institution which did so much honor to their colony and said that it was the duty of the United States to show a like interest in its welfare. I told him that as we still drew our yearly salaries, though with some difficulty, it was not prudent to take any steps towards getting a compensation from other quarters, but that when matters would be definitely settled, it would be time enough to arrange this point.

He believed that the difficulties between the two nations would soon be settled and immediately asked me, somewhat anxiously, whether I thought the Indians would fight against

the States as soon as they found out there was a question of annexing their islands. I told him frankly that I believed they would not stir, at least if everything depended upon certain leaders, yet since the natives had already tasted independence and there was no great bond of union among them it was hard to say, whether they would willingly subject themselves to a foreign power. Perhaps they imagine, said he, that our only rôle here is to patrol the coasts and employ all our energy in protecting their islands. Well, let them wait till we get orders from our government (and we shall surely get them), and then they will see the mistake they are making. We would gladly allow them to govern, as far as they are capable, but would they rest satisfied with that?

Amid such conversations the time passed rapidly. We had agreed to return to Manila at a quarter past two and now there was only half an hour left to talk about the main object of our visit. As soon as the table was cleared, I pulled out two maps of Mindanao, which I had brought with me, for the purpose of giving the Admiral detailed information regarding the work our missionaries were doing for the conversion and civilization of the various tribes that people the Island. I told him how these fathers had given up home and friends and all earthly advantages to devote themselves with great personal risk and privation to the spiritual and temporal welfare of the natives, and that the latter held them in the highest esteem. Here Prof. Becker confirmed my remarks by recounting what had happened to Father Valles in Caraga.[1] I added that in ordinary circumstances there was but little to fear, but that since matters there might change for the worse at any moment, our superior was anxious to provide in time for possible emergencies. I then pointed out to him the actual location of each missionary's residence and gave him such details as I thought most likely to get him interested in our missions. He manifested a lively interest in everything and promised to use every effort in his power to extend to the worthy and self-sacrificing missionaries his support and protection in the hour of danger. Finally I read to him the translation of the petition drawn up and signed by the superior. He showed himself exceedingly attentive and anxious to favor our cause and expressed his admiration at the manner in which the superior had taken to heart the well-being of the poor Indian tribes.

Before starting for Cavite I went to see a German merchant, who had been consul of the interior. He assured

[1] See the following letter.

me that the present German consul is going to send an official report to his government at Berlin, informing them of the priceless services our observatory rendered to the German men-of-war during the blockade, by supplying them with all the information they asked, warning them of coming storms, regulating their chronometers, etc. I believe that this will greatly redound to the glory of God and the success of our Society. The French consul, I am told, intends to forward a similar report to his government.

Dear father, I think it would be advisable to give our Very Rev. Father General a detailed report of all that our observatory here can do in the way of promoting the glory of God and the prestige of the Society, so that he may arrange to send hither men of solid virtue and learning, who possess a knowledge of English or better still, of English and German.

With cordial greetings to all the fathers and brothers, I commend myself to your holy sacrifices and prayers.

Your Reverence's servant in Christ,

JOSEPH ALGUÉ, S. J.

A REVOLT IN MINDANAO.

Letter of Father Manuel Valles to Rev. Father Superior.

CARAGA, MINDANAO,
Oct. 25, 1898.

DEAR FATHER SUPERIOR,
P. C.

To-day we were agreeably surprised by the arrival of the steamboat Bohol, which landed a cargo here, and brought us the correspondence of your Reverence, together with that of Brother Ferrer.

We have all been exceedingly anxious about you, for though we are far away from Manila, we have not been ignorant of the sufferings and privations to which you are still exposed. May God grant a speedy remedy! Here the only want we feel is the lack of provisions, but God gives us his grace to endure it, and we bear it not only with resignation, but even with pleasure.

It will please your Reverence to learn that my strength is now sufficient to stand the strain of missionary life, and that the general debility and bodily pain I was wont to experience, have finally disappeared. Consequently, I have

been able to attend to all the missionary stations during the Paschal season and even to undertake a journey into districts peopled only by infidels. The trip gave me much consolation and animated me with the hope of being able to start a new settlement north of the new reduction of St. Fermin. This latter, by the way, as well as all the other reductions are in a most flourishing condition and it is quite manifest that the Sacred Heart of Jesus, our Blessed Lady and St. Joseph, under whose patronage they have been established, watch over and protect them as their own.

But though everything has been going on prosperously up till now in the reductions, the events that are beginning to occur in Baganga are causing no slight alarm. Your Reverence may not have received any particulars concerning the revolt started by Captain Prudencio Garcia, who, seconded by a former political exile, by the name of Sanchez, surprised and disarmed without any bloodshed, all the military companies of this mission and that of Baganga. This event took place on the 26th of last month, and that same day, a lay brother and myself were taken prisoners. We were set free at midnight, but only after I had paid fifty of the five hundred dollars which they asked for our ransom. At the time, I had only one hundred odd dollars in my possession. Early on the following day they recaptured us, for believing we had been liberated for good, we had made no effort to conceal ourselves. Sanchez at once gave us the order that we had to go with him to Baganga and whilst we remained shut up in the court-house jail, he went off and ransacked our convent, carrying away from it two bundles of clothes and eight or ten rolls of calico stuff which was to be used for the clothing of the school children and the newly baptized infidels.

When he returned to the court house, the brother begged for permission to remain at the convent in order to look after the domestic animals, but Sanchez told him scornfully that the *Apostoladas*, would attend to that work. In this settlement, they give the name of *Apostoladas* to the female associates of the Apostleship of Prayer. Finally he set the brother at liberty and contented himself with forcing me to accompany him to Baganga. About half-past seven in the morning we set out on our journey, preceded by some twenty-four insurrectionists, some of whom carried the small supply of arms found in the court house and others the bundles of goods that were seized in the convent. It was heartrending to see the expressions of sorrow and sympathy manifested by the few inhabitants that witnessed our departure. I say few, for the greater part of the terri-

fied population kept entirely out of sight. On our arrival at the reduction of Santa Fe, we stopped awhile, and Sanchez seizing the truncheon of the captain of that place, broke it in pieces, exclaiming at the same time that the captain's official duties were to cease from that moment.

About midday we stopped at Murigao and I was told that we would start again in the cool of the evening. After luncheon Sanchez came to have a chat with me. We spoke for a long time about the Society of Jesus and various religious topics. He told me he had read the "Wandering Jew." I very soon saw that his ideas on religious matters were as confused as they could be. During the night I observed that there was a great commotion among my captors and shortly after I was informed that Sanchez had been seized and bound by order of Garcia, the principal insurgent leader. Before daybreak some of the rebels came to tell me that as Sanchez was to be shot within a few hours for the abuses he had committed, it would be well for me to hear his confession. I begged them several times to spare his life, but their invariable answer was that they were sworn to obey orders, that it was an established rule among them to inflict the penalty of death on robbers and mischief-makers, and that since the said Sanchez had robbed our convent and forcibly taken me prisoner, their leader was greatly incensed by his conduct and had, in consequence, sentenced him to be shot. At this moment, I received a letter from Father Gisbert who is stationed at Baganga, from which I learned that Prudencia Garcia had given his solemn pledge that no harm would be done either to us or our religion. My captors then told me that I was free to go withersoever I pleased. It was already day when I went to speak to the unfortunate Sanchez. I began by lamenting with him over his sad fortune and told him what I had done to save him, and how thankful he should be to God for having a priest by his side at that awful moment. He said that he had no sins on his soul and would not make his confession. I continued to exhort him to repentance, but the miserable man became enraged at my presence and abused me in the vilest manner. Seeing that my exhortations were of no avail and only served to exasperate and expose him to the danger of committing new sins, I determined to retire from the spot. His companions urged him to hurry up and get ready, as the hour for his execution was already at hand. I begged them to give me time to saddle my horse and arrange for my departure, as I did not wish to be present at such a harrowing scene. After taking a light breakfast, I was about to proceed on my way, when

I approached the condemned man for the last time. I found him unconscious. I excited him as best I could, to repentance, gave him conditional absolution and then hastily took the road to Baganga in order to have an interview with Father Gisbert.

At Baganga the chief men of the town came to visit me, and even Garcia and his followers assured me that they had no intentions of injuring the missionary fathers or putting any obstacles to their work. Garcia declared that he had placed himself at the head of the rebel movement in order to prevent the mischief that might be done, if the rebels did not have a common leader whom they were sworn to obey. He said he had harbored no sinister plans for the overthrow of the Spanish Government in the island and had sent a message to that effect to the military commander at Mati. All he desired, was a reform in the matter of taxes and loans and until that was granted by the head government, he would not lay down his arms.

After spending a day at Baganga, I returned slowly to Caraga. As I approached that town I saw that the terror-stricken inhabitants had just begun to leave their hiding places in the jungle. With tears in their eyes, the poor creatures crowded around me and escorted me back to their hitherto deserted town.

Early on Sunday morning some Spanish forces from Mati arrived under the charge of Lieutenant Neyla, and a few days later, the commander of the district, with a small body of infantry from Davao came on the scene.

As all agricultural labors are suspended in the vicinity of Baganga, there is much suffering and privation in store for the poor natives. Father Gisbert has urged Garcia and his men to lay aside their arms and attend to the cultivation of the fields, but they refuse to do so until they receive a writ of pardon from the Manila Government. Meanwhile they remain under arms and strongly fortified on one of the hills overlooking the town. To-day an English boat brought us the mail, containing newspapers some four months old.

The commander of the district has returned to Mati to await the arrival of troops, and has left only a company to protect us. Will the Bagangese rebels attack us? Perhaps. Garcia says that he is not anxious to fight, yet we learn that he is tired of inaction, and if the Spanish troops do not go to attack him he will come out and force them to fight.

With kindest regards to all, I am your devoted servant in Christ,

MANUEL VALLES, S. J.

THE CONFERENCE OF CATHOLIC COLLEGES.

THE OBJECT

of the Conference of Catholic Colleges which met in Chicago on April 12 and 13, may be stated in Mgr. Conaty's words at the opening session, as "the establishment of good fellowship among our colleges, as well as the strengthening of the lines of Catholic college education." It was deemed advisable to allow the discussions a general range at the start, rather than to direct them to any defined end or purpose. Definite practical results however are expected to follow from future meetings.

REPRESENTATION.

Of the one hundred Catholic colleges in the United States, 51 or 52 had representation in the conference, the 18 colleges of the Christian Brothers being excluded by the order of their own superior general, who though personally in sympathy with the movement, considered it unwise for members of his congregation to take part in the deliberation of a body to which their constitution gave them only a doubtful right of affiliation.

Several of the other colleges sent letters or telegrams of approval or indorsement, so that it might be said that the entire number of Catholic educators were represented in the conference either by delegates or by their good will.

The Maryland–New York Province sent Fathers Mullan, Whitney, Conway, Lehy, Doonan, Morgan, Hearn and Fox; the Missouri Province, Fathers Jas. Hoeffer, M. Dowling, Cassilly and Krier; the Buffalo Mission, Fathers Rockliff and Theis.

Of the 50 or 60 college men in attendance, all were religious except about ten who represented colleges of the secular clergy, not a single lay delegate presenting credentials.

HARMONY.

The character of the men present made a fine impression for general culture and intellectual attainments, and the spirit of harmony and mutual deference was an object les-

son in charity. The members of the Society could not have received more fair or courteous treatment, the presiding officer, Mgr. Conaty, showing the way by naming Father Conway first on both the committees that were selected, and by requesting Father Cassilly to act as one of the two secretaries of the meeting.

PUBLIC EXERCISES.

There were three public functions, the first being a high Mass *coram episcopo* and a sermon, the second a reception to the delegates in the Tremont House, and the third a lecture by Bishop Spalding. Arrangements for the lecture and reception were all in the hands of the two alumni associations of St. Ignatius College and the De La Salle Institute. Both events came off creditably.

THE RESULTS.

The following topics were discussed in the various papers read before the assembly: "The typical Catholic college; what should it teach?" "Problems of Catholic education in our present social needs," "The Catholic college as a preparation for a business career," "What the college may do for the preparatory schools," "College entrance conditions," "Requirements for college degrees," "The drift toward non-Catholic colleges and universities."

There can be no doubt that these papers opened up new lines of thought, brought faults and defects into view and gave an impulse to educational work. No resolutions however were adopted either in favor of widening the scope of our scientific studies, or of increasing the number of optional studies, as was erroneously stated in some of the daily papers. In fact the time was too limited to allow of even a superficial discussion of the topics treated in the papers, much less to take the sense of the meeting in formal ballot.

A committee was appointed to draw up a practical programme for our next year's work. The conference resolved itself into "The Association of the Catholic colleges of the United States," and appointed the Wednesday following Easter Sunday of 1900 for its next meeting.

With the purpose of sounding a note of warning to apathetic college men who in some States are allowing their educational rights to be filched from them by unscrupulous and secularizing educators, the association unanimously passed the following resolution before adjournment.

"In view of the efforts which are being made in different States of the Union to interfere with the principle of freedom of education, and of the growing tendency to subject all private colleges to the control of the state, and to prevent reputable colleges of small endowment from conferring degrees, the conference of Catholic colleges desires to condemn all unwarranted state interference with private rights and privileges, and to express itself in favor of maintaining intact the liberties of private educational institutions, which without any help or subsidy from the state, have contributed so much to the intellectual and material progress of our nation."

THE PART TAKEN BY THE SOCIETY.

Amongst the twelve or fifteen papers read at the conference, those of Fathers Conway, Dowling, and Mullan were conspicuous both for matter and manner of presentation. Other members of the Society took a leading part in the motions and discussions, particularly Fathers Rockliff, Doonan and Hoeffer. It was also owing principally to our men that the ringing resolution in favor of the freedom of collegiate education was passed.

Every suggestion of a Jesuit seemed to carry great weight with the conference. A big-hearted Lazarist father warmly grasping the hand of one of Ours said to him, "The Jesuits present at this meeting are an honor to the Catholic Church." Another delegate remarked jocosely that "the conference was gotten up for the glorification of the Jesuits." I note these manifestations of cordiality and goodwill towards the Society merely to show the appreciation in which our men and our educational work throughout the country are held by those who are in a position to judge best.

BOOKS OF INTEREST TO OURS.

The authorship of the Exercises of St. Ignatius. In Vol. VI. No. 2, p. 330 seq. we made brief mention of two essays written by Benedictine monks on the origin of the Exercises of St. Ignatius, adding in a foot-note, that the well known Father Henry Watrigant had commenced a series of articles in the *Etudes* on the same subject. These articles have now been republished in pamphlet form : *La Gènese des Exercices de Saint Ignace*, par le PÈRE H. WATRIGANT, S. J., Amiens, Yvert et Tellier (108 pages).

The work of Father Watrigant is an admirable specimen of thoroughness of research and historical fairness and accuracy. It is, of course, intensely interesting throughout and ought to be translated into English.

Divine Providence, says Father Watrigant, in summing up the result of his researches, prepared St. Ignatius to write the Book of the Exercises : his military career, his interior trials and temptations, all the events of his life lead up to it. His book is one that had been lived by himself and by others whom he observes. In Ludolph of Saxony, Garcia de Cisneros, Gerard van Sutfen, he finds the idea and even the subjects of the meditations. These subjects, taken from many sources, he welds together, not in rough and artificial fashion, but by personal assimilation, and unites into a homogeneous body of ascetical doctrine. His methods are furnished to him in a rough and rudimentary state by the same authors and by Mombaer (Mauburnus). By passing through his powerful intellect they assume a precise and practical form ; and he adds to them others entirely his own. To these particular methods he gives as a basis the method of the three powers of the soul. The practical counsels that are scattered throughout the book are the fruit of his own experience, which he completes by notes gathered here and there.

The idea of the general method of the Exercises, so well expressed by the title and shown forth in the *Annotations*, may have been suggested to him by the *Prologus*, etc., of Mombaer, but St. Ignatius has so transformed and perfected it and given it such precision, that it has become a new idea entirely his own. In the minds of the authors afore-mentioned it was a vague and floating notion ; in the Book of the Exercises it stands out with perfect clearness as the leading idea. Again, the idea of the spiritual *magisterium* of the Church is scarcely hinted at by the authors that St. Ignatius used ; our saint's book is rather the director's than

the exercitant's manual. The first place is given to the living voice of the teacher, the Church's delegate. In a word, the Exercises of which he found scattered fragments here and there, loose and shapeless, have become through him, and through him alone, the manual of the supernatural life.

One of the most interesting parts of the pamphlet furnishes the evident proof that Garcia de Cisneros, whose supposed authorship of the Exercises caused much heated controversies in former days, was himself indebted, in a surprising degree, to Gerard van Sutfen and Mombaer. The writers, in fine, to whom, in this connection, the Society is most indebted seem to be Ludolph of Saxony and the Brothers of the Common Life in the persons of Gerard van Sutfen, Mombaer and Thomas à Kempis, and, indirectly at least, St. Bonaventure.

We will close our notice with a literary curiosity. Ludolph, P. I. ch. x. p. 2, in commenting on the name of Jesus has the following sentence: "Nomen Christus est nomen gratiæ, nomen Jesus est nomen gloriæ. Sicut enim per gratiam baptismalem a Christo dicuntur Christiani, sic in cœlesti gloria ab ipso Jesu dicemur *Jesuitæ*, id est, a Salvatore salvati." This passage, says Father Watrigant, was borrowed by Ludolph from Hugues de Saint-Cher, who, however coins the word *Jesuani*, which Ludolph changes into *Jesuitæ*.

Christian Education in the Dark Ages, by the Rev. Eugene Magevny, S. J. Cathedral Library Association, New York, pp. 50. Price 5 cts.

This booklet is announced as the first of a series to be entitled the "Pedagogical Truth Library." The object of the series is to give the true statement of the part enacted by the Church and Catholic Educators in the development of sound education. As the most gross ignorance prevails with regard to the education of the so-called Dark Ages, Father Magevney's little brochure will, it is hoped, help to dispel it. His statements are substantiated by reference to reliable authorities.

A Little Catholic Honey-Comb, compiled by the Rev. Jas. M. Hayes, S. J. American League of the Cross, 413 W. 12th St., Chicago, Ill. Per doz., 45 cts.

This is a dainty booklet, handsomely printed on a high quality of paper. It is a collection of short tracts from the encyclicals of the Pope, the writings of eminent Catholic authors, and the editorial writing of the Catholic press in this country. Father Hayes has displayed excellent judgment in making his selections.

A Dictionary of Catholic Authors. The Rev. Edward P. Spillane, S. J., of Boston College, is engaged in the compilation of a dictionary of American Catholic authors, on the plan of Gillow's dictionary. The work will not be un-

duly hurried, as the aim is to make it as complete, accurate and discriminating as possible. It will represent past and present writers in the English language, and the translators of foreign works into English. It will not be restricted to the representation of literary workers, properly so called, but will include writers on theological, legal, medical and scientific subjects. Thus it will be a summary of Catholic intellectual progress of the greatest practical interest and value.

Father Spillane's book will be in demand in our Catholic colleges, in public and parish libraries, in the private libraries of priests and studious Catholics. It will have an important place among the journalist's reference books. — From *The Pilot.*

Under the heading *Questions on Religion*, FATHER L. N. SCHLECHTER, S. J., has published a series of articles forming not sermons but lectures on the Church. The articles appear every week about three to three and a half columns in German in the "Ohio Waisenfreund" printed at Columbus, Ohio. The first part of the articles was published in the "Amerika" a German Catholic daily of St. Louis. It is the aim of the author to avoid all technical terms, and to give in other words that meaning which the technical terms convey. He aims at a very clear style—and also at being agreeable to the ear. He shrinks from no question of the subject matter on the plea that it is too difficult; but, difficult or not, he tries to make it as plain as possible. It is not easy to place the work. It is not merely pious reading; because it forces the reader to study and to think. It is not for the learned, because they can find the same matter elsewhere and more concisely. It is not for the ignorant, because they are not in the habit of thinking at all. But it is intended for thinking men in business or among laborers or farmers or lawyers or doctors, and last but not least for those that begin the study of theology in the seminaries. The most approved doctrines only are followed. There are no foot-notes in the articles and hardly any authorities are given. The articles read like so many essays written not so much by a well drilled theologian as by an amateur student of the divine sciences. There are no flights of oratory, but many illustrations from real life and from the arts and sciences. If the author had any models before him, they were rather Plato and Chrysostom than anybody else; but in this disposition of the matter he has followed Mazzella.

De L'Apologétique "traditionelle" et de l'Apologétique "Moderne." R. P. X. M. LE BACHELET, S. J. Paris, P. Lethielleux, 10 rue Cassette, 10.

This little volume of 158 pages contains a reprint of three articles published in "Les Études," July 20, Aug. 5 and 20, 1897. After explaining in the preface and introduction the

immediate occasion of his little work, the author defines in the first chapter what is meant by "traditional" apologetics, what by "modern" apologetics, what by the method of "immanence," and finally he describes the present state of the question. The second chapter develops and vindicates the "traditional" method, while the third and the fourth chapters are devoted to a more minute study and critical valuation of the "modern" apologetics and the theory of immanence respectively. The little work gives the reader in a brief compass a clear and satisfactory account of the so-called neo-Christian movement and its relation to the apologetic theories of men like Ollé-Laprune, Yves de Querdec, Balfour, Blondel, and Brunetière.

Observations taken at Dumraor, India, during the Eclipse of Jan. 22, 1898. By FATHER V. DE CAMPIGNEULLES. The fathers of the Bengal Mission organized an expedition to Dumraor, Behar, India, to observe the total solar eclipse of Jan. 22, of last year. The expedition was composed of members of three of the colleges of the mission and was provided with a good instrumental equipment, especially for photographic observations both of the eclipsed sun and of the spectrum. They have just published through Longmans, Green and Co., a very well gotten up account of their work and its results with copies of the photographs taken. We cordially congratulate them on their success.

We have also received from FATHER BACHELET, another valuable book, entitled *La Question Liguorienne, Probabilisme et Equiprobabilisme.* A notice of it will appear in our next issue.

BOOKS, MAGAZINE, AND IMPORTANT NEWSPAPER ARTICLES

PUBLISHED BY OURS IN THE UNITED STATES FROM NOVEMBER 1898 TO MAY 1899.

I.—BOOKS.

A Patron for Scholars, Eulogy on B. E. Campion—Fr. J. P. Quirk, 16mo, pp. 81, 30 cts., New York, N. Y., Apostleship of Prayer, Dec. 1898.

Christian Education in the Dark Ages (Reprinted from Cath. Quarterly), Fr. Eugene Magevney, 8vo, pp. 60, 5 cts., New York, N. Y., Cathedral Library, February 1899.

The Kingdom of Italy and the Sovereignty of Rome, W. F. Poland, 12mo, pp. 42, 35 cts., St. Louis, Mo., B. Herder, April.

People's edition of A Little Catholic Honeycomb, Fr. J. M. Hayes, 12mo, pp. 96, $2.50 per hundred, Chicago, American League of the Cross, February.

Natural Law and Legal Practice, Fr. René Holaind, 8vo., $1.75, New York, Benziger Bros., April.

Au-dela du Tombeau, par le R. P. HAMON, S. J., (Quebec, Canada) 1 vol. in 12 viii., 327 pp. Prix 3 fr. (Ancienne librairie Ch. Douinol, P. Téqui, successeur, 29, rue du Tournon, Paris).

II.—MAGAZINE ARTICLES.

Religiosus Religiosæ Vitæ Pertæsus sibi accipit donum oblatum, Fr. A. Lehmkuhl, Exaeten, Holland, pp. 7, Amer. Eccl. Rev., November.

Christmas Day and the Christian Calendar, Fr. H. Thurston, London, pp. 13, Amer. Eccl. Rev., November.

Christmas Day and the Christian Calendar (conclusion), Fr. H. Thurston, London, Amer. Eccl. Rev., December.

Conflictus inter Donationem et Dispositionem Testamentariam, Fr. A. Lehmkuhl, Exaeten, pp. 8, Amer. Eccl. Rev., December.

Old Time Sugar Making in Louisiana, Fr. H. S. Maring, 2 cols., Scientific American Supplement, Feb. 11 1899.

Missionary Countries, Old and New, Fr. Thomas Hughes, pp. 25, Amer. Catholic Quarterly for Jan. 1899.

Race-Patriotism from a Catholic Stand-point, Fr. James Kendal (St. Beuno's, England), pp. 22, Amer. Catholic Quarterly for Jan. 1899.

Recent Solutions of the Synoptic Problem, Fr. A. J. Maas, pp. 23, Amer. Catholic Quarterly for Jan. 1899.

The Forty Martyrs of Sebaste, Fr. H. Delehaye (a Bollandist of Brussels), pp. 11, Amer. Catholic Quarterly for January 1899.

Quadruple Compound Harmonic Motion, Mr. M. J. Hoferer, pp. 2, Scientific American, April 1 1899.

The King of the College, Francis J. Finn, S. J., serial, New York, "Our Boys and Girls Own," Benzigers, Oct., Nov. and Dec.

Football, a dialogue, Francis J. Finn, S. J., pp. 2, St. Mary's, Kansas, "Dial," March.

Sweet are the uses (verse), Francis J. Finn, S. J., p. 1, Midland Review, Christmas Number.

III.—IMPORTANT NEWSPAPER ARTICLES.

Two newspaper articles and one pamphlet (edited) *Against State Control of Private Colleges*, Francis Cassilly, "New World" and "Chronicle" (Chicago), February and March.

The Devil's Designs, M. Boarman, Freeman's Journal, N. Y., 18 Feb. '99, New World, Chicago (copied later), about 1st April.

Times Herald on The Christian Brothers, M. Boarman, New World, Chicago, Feb. 4 '99.

Sunday School Publications, Andrew O'Neill, Chicago.

Catholic Education, Edward A. Higgins, Catholic Telegraph, Cincinnati, March.

Syllabus, Edward A. Higgins, 3 articles, Commercial Tribune, Cincinnati, Feb. and March.

Equal Rights, Edward A. Higgins, Cath. Telegraph, Cincinnati, April.

Poor Reasoning, Edward A. Higgins, Cath. Telegraph, Cincinnati, April.

ACKNOWLEDGMENTS :—1. From Very Rev. J. Sasia, S. J., "Notizie Storiche e Descrittive delle Missioni della Provincia Torinese nell America del Nord d. c. d. g."

2. From Rev. E. Magri, S. J., "Lettere Edificanti della Provincia Sicula."

3. From Mr. Charles Lamb, S. J., Louvain, Belgium, "Recherches D'Anatomie Comparée sur les Gastéropodes Pulmones." Par Alfred Deschamps, S. J.

4. From Rev. Arthur E. Jones, S. J., Montreal, (1) "Mission du Saguenay." Relation inedite du R. P. Pierre Laure, S. J. 1720–1730. (2) Selection of MSS., etc. from the archives of St. Mary's College.

5. From Father C. Pétillon, S. J., Zi-Ka-Wei, China—"Variétés Sinologiques No. 15—Exposé du Commerce Public du Sel."

6. From Father P. N. Malzieu, S. J., Lima, Peru—"Solemne Distribución de Premios en el Colegio de la Immaculada."

7. From Father John Moore, Mangalore, (1) "In Memoriam Father Maurice D. Sullivan, S. J." (2) "St. Aloysius College, Mangalore—"Report and Prize List 1898." "Calendar, 1899."

8. From Father Joseph Heeb, S. J., Rio Grande do Sul, Brazil, "Lembrança de Minha estada do Collegio de N. S. da Conceiçâo, Sâo Leopoldo."

9. Catalogues from all the Provinces of the Society.

10. From Father J. Capell, Tortosa, Spain—"Cartas Filippinas 1898."

11. From Father M. I. Boarman, copies of the "Klondike Nugget."

12. From Father F. B. Cassilly, addresses and articles on the "Roger Bill."

13. From Father X. M. Bachelet, "La Question Liguorienne."

14. From Father H. Waelkens, "College Annual of St. Joseph's College, Darjeeling."

15. From Father W. Sidgreaves, "Stonyhurst Meteorological and Magnetical Observations for 1898."

From the Province of Venice "Lettere Edificanti," serie ix. 1898.

OBITUARY.

Father Paschal Bellefroid.

Sudden but certainly not unprovided was the death of Father Paschal Bellefroid at the tertianship, Florissant, Missouri, May 31, 1898. A life of singular innocence and unswerving devotion to duty had well prepared him for his end. Born at Maestricht, Holland, January 29, 1861, feast of the saintly bishop of Geneva, he seemed to have inherited some of his sweet amiability, ardent love of God, and unruffled serenity of soul. He entered the Apostolic School at Turnhout, Belgium, in 1876, and in the following year set out with Father Varsi for the Mission of California. His fellow novices will attest his fervor from the outset and his fidelity to all the rules of the Society. This fervor and this fidelity accompanied him through life. Neither then nor afterwards could there be detected in his conduct any intentional self-seeking. Perfectly candid with his superiors and of a conscience exceedingly delicate he was the admiration of all in the house. During his juniorate he applied himself earnestly and unflaggingly to study, despite the headaches, resulting from some liver or stomach trouble, which were to be his inseparable companions through life. During the years he served as teacher and prefect at Santa Clara College he won the hearts of the boys by his kindly genial ways and gave many a proof of his zeal, his humility and his charity.

In 1891 he began his theological studies in Woodstock, but was obliged to interrupt them and return to California on account of inveterate headaches and some peculiar asthmatic trouble. He had endeared himself to professors and fellow-students alike by his solid virtue and his engaging manners. Even those who hardly ever spoke a word with him admitted that his very presence and his fervor at Mass and Communion moved them to devotion.

Returning to California he spent the four following years in a life partly of study, partly of teaching, edifying all by uncomplainingly, cheerfully waiting for the day of his ordination. It came in the summer of 1896, after nineteen years of religious life. Once a priest he tried to carry out his high

ideal of the priesthood. It enkindled one's devotion to look at him during the recitation of his breviary. "The fervor with which he said Mass," wrote one of his superiors, "struck every one present." This was true even of seculars who would enquire on seeing him at the altar who was that saintly young father who had just celebrated holy Mass.

During the year following ordination he was engaged in teaching the juniors at Los Gatos. His pupils will ever treasure up the memory of his devotion to duty, his unselfish labor for them, his amiable virtues and of a humility of which he gave more than one extraordinary exhibition. A little pastoral work in the town church won the affection of old and young. His sermons, simple, well prepared and given with wonderful unction, moved the hearts of all. In the house and out of it, Father Bellefroid was regarded as an angel.

During the tertianship, which God had destined as his final preparation for Heaven, he edified the whole community by his many eminent virtues, for "he was," as his superior writes, "a God-fearing man, who kept his conscience pure and clean, being in the habit of confessing every second day. He was a man exemplary and faithful in every duty." His lenten work was a retreat to the Sisters of Nazareth, another to their pupils and some work of a like nature in Cincinnati. All were charmed with his instructions, the outpourings of a heart devoted to God.

His death of which there had been no premonition occurred a short while after his return to the novitiate. It will best be told in the words of his superior: "You will have received the information of the death of Father Bellefroid. This morning after breakfast at 8 o'clock the brother infirmarian called me to the room of Father Bellefroid and there I found the good father lying in his bed in the sleep of death. He had been quite well yesterday. I saw him at 5 o'clock in the afternoon in fervent prayer before the Blessed Sacrament. He retired to rest at the usual time. He must have expired without any struggle. We summoned the physician immediately but he could only verify his death. The cause of his death must have been heart trouble. Your Mission has lost a very holy priest; but our Lord, who called him to himself so suddenly will make up for it in some way. The prayers of the saintly father before the throne of God, will draw down upon your Mission the blessings of Heaven."—R. I. P.

Father John A. Buckley.

The whole province was shocked by the news of Father Buckley's unexpected death on the 15th of last June. He had apparently been in his usual health when on the evening of the 14th he had preached in the Gesù and visited the

young men's club of which he was director; and from thence he returned to the college literally to begin his death struggle, and in a few hours all was over.

Father Buckley was born in Glasgow, Scotland, on the 7th of May, 1852. His mother died while he was still an infant, and he was cared for by his sister, now a Sister of Mercy in Manchester, N. H., with more than a mother's care. When he was five or six years of age, the Jesuits came to Glasgow and took charge of the parish church of St. Joseph in which Father Buckley lived. This was the period of the beginning of Catholic life in Scotland since the reformation—the veritable second spring. A large body of Catholics had immigrated into the country from Ireland during the preceding quarter of a century, and their first care, as is usual with the Irish, was to build churches and to establish schools. So the Jesuits had come into this new field, to survey the ground and eventually to erect a college in the marvellously increasing commercial city. A parochial school was their first care, and Father Buckley entered there on the very day on which the school was opened. He remained there for two or three years, and although even then, as a mere child, he was ambitious for still greater opportunities of learning, the *res angusta domus* compelled him to give up and to go out to work. But God had decreed to satisfy all his ambitions, and to lead him on higher than he had ever dreamt of. His taste for music, his cultivated voice, his exquisite ear, are well known to us all, and it was by means of these that God designed his vocation should come to him. As a boy he had a voice, I might well say, of phenomenal reach and purity, and his singing in the choir of the Jesuit church in Glasgow was one of the great features of Sunday vespers and Holy Week services there.

In 1867 Father Peter McDermott was making his tertianship in Tronchiennes, Belgium, and during Lent he was stationed for a short time on the Glasgow Mission. He was attracted by the angelic singing of the gifted choir boy, and he asked the singer to come with him to America, where he promised to have him educated, and if expedient, to further him in his long cherished desire to study for the priesthood. Father Buckley recognized the Will and the Providence of God, and accepted the offer with all the generosity and self-sacrifice of which his soul was capable; for it meant for him the sundering of every earthly tie and separation from all he loved upon earth. He left his home in the month of August 1867, and we find him, during the two following years at Holy Cross College, under the pseudonym of "Scotchy" by which name he is still best remembered by his classmates of that period. His record, during those two years, shows that he was seriously in earnest in his desire to fit himself for the high vocation to which he found himself called; and the catalogues of those years show that then he laid the founda-

tion of that ripe and finished classical scholarship for which he was remarkable.[1] In August 1869, he entered the novitiate where his master of novices, Father Felix Cicaterri found a most congenial disciple in his love of spirituality, music and the Latin classics. And the hand of the master made its impress on the youthful spirit. Father Cicaterri still continued to guide him in the juniorate, and to induct him into all the intricacies of Latin inscription literature, and to develop and refine more and more his musical tastes. And we doubt if even that able master, who had trained so many generations both in Europe and in America, had ever a more apt and receptive pupil. He never wavered in the path he had chosen for himself, and he pursued all his studies as a means to a higher end, and for this reason too he devoted himself to these special branches, and most wisely, as the event proved.

He spent three years in Woodstock where he came under the influence of good Father Piccirillo, a name sacred to all who knew the man; he continued the work of Father Cicaterri in cultivating more thoroughly the young scholastic's taste for the Latin classics. Mr. Buckley never allowed his taste for music and literature to interfere with his regular work and during this time he devoted himself conscientiously to the study of philosophy. After philosophy he taught grammar for one year in Loyola College, Baltimore, and the following year he was sent to Boston College, which was destined to be the theatre of his chief labor in the Society. Father Fulton was then Rector of Boston, and in his efforts to perfect the college which he had practically founded, and in his desire to have attractive services in the church of the Immaculate Conception, he had an able and a docile coadjutor in Mr. Buckley. The young scholastic loved to be with boys; this was the characteristic of his whole life even afterwards in his priestly labors;—and his influence over them was deep and lasting. He was seldom seen in the streets unless surrounded by a crowd of boys, and literally making himself all to all, he seemed to be as boyish as his young companions. His methods were not always such as would commend themselves to those who could not easily descend (if indeed that be the proper word) to the life and thought and feelings of boys, but the influence for good was there all the same, and there are many in the province to-day who owe their religious vocation to his watchful care and brotherlike equality with them. And those who remember him during the years of magisterium, will be the first to bear witness to his zeal and vigilance in fostering religious calls. He labored earnestly also at church music, and his trained choirs of boys were the admiration of the city on all solemn

[1] Father Buckley entered Holy Cross in 1867, and during that year made two classes, 1st Rudiments and 3d Humanities, standing fifth in the latter class at the close of the year. The following year he made 2d Hum. standing first at the close, receiving the gold cross of honor.—*Ed.* LETTERS.

festivals. He was tireless in labor, and never seemed happier than when he had a great crowd of boys around him rehearsing their hymns or songs. After four years in Boston, it was time for him to return to Woodstock for his theological studies. But Father Fulton, towards the end of that year, had been changed to the rectorship of Gonzaga College in Washington, and Mr. Buckley generously offered to teach under him for one year longer.

Gonzaga was in very straitened circumstances at the time, and Father Fulton needed all the help he could get to rectify matters there. He knew, by four years' experience, the worth and the unselfish devotion of the young scholastic who had served with him for four years in Boston, and he was glad to accept the offer of his further services. And by his enthusiasm in getting up concerts and entertainments, and by repeating in St. Aloysius Church what he had already done in the Immaculate Conception, Mr. Buckley was of invaluable aid to his chief.

After his theology he made his tertianship in 1886, and in the following year, he taught the juniors in Frederick. After that he spent a year on the staff of the *Messenger*. His business was principally to establish in different parishes the League of the Apostleship of Prayer, and he set about this work with his usual energy and forgetfulness of self; and he proved himself a most efficient missionary. He was a ready speaker; he was happy in his power of illustration, and with his sweet and perfectly modulated voice, he never failed to make a very good impression. At times he was, perhaps, a little too familiar in the pulpit, but if we can judge only by the effect, his sermons surely went to the heart of the people; and many a poor soul who went to him with its burden of wrong-doing and misfortune, found him a true and faithful shepherd sparing himself in nothing until the one that was lost had been securely placed within the fold.

From 1889 till 1893 we find him back in Boston again, once more with his beloved boys working in the self-same way and with the same happy influence and results. It was towards the end of the scholastic year, or in the vacation time, that he was stricken down with typhoid fever, and from that attack he never fully recovered. He lay at death's door for several days, but he managed to pull through, to bear physically till the end, the marks of the violence of the disease and the narrow escape he then had from death. He felt then that he was going to die, but death had no terrors for him. It pleased the Lord to spare him, and to grant him, what he desired much more, a death in harness later on. But it was found, after this illness, that a change and some lighter work were necessary for him, and he was sent to Holy Cross College where he spent the next two years and a half. But he did not improve, and Rev. Father Provincial allowed him to accompany the Rt. Rev. Coadjutor Bishop of Scran-

ton to Europe in the summer of 1897, hoping that the complete change and rest, and the breath of his native air, might be more beneficial to him than the skill of physicians. And, indeed, upon his return in Sept., there did seem to be some slight improvement, but it was more apparent than real.

He was sent to the Gesù in Philadelphia to teach one of the lower grammar classes, but after a short time, this was found to be too much even for his failing strength; and he had to be content with some light parish work and the guidance of the young men, a work always dear to him. And so he continued until near the close of the scholastic year when he was summoned unexpectedly almost, but not unprepared on June 15, 1898. On the evening before he had been present at benediction in the church, and afterwards he went to visit the young men's club. Returning to the house he went to Father Minister's room and remarked that he did not feel well, as he thought, on account of the oppressive heat. After a few moments, he was taken with a violent hemorrhage, and every medical assistance was given to him. He seemed to get some rest during the night, but the next morning, there was a recurrence of the attack, and about 10 o'clock A. M., on June 15, 1898, he breathed his last, and went forth to receive the reward of well nigh thirty years' service in the Society.

By Father Buckley's death the province lost one of its most useful members. He was still a young man, and gifted above the average of men. Few could excel or even equal him in a work peculiar to the Society—influence over youth. He was a Latin scholar of more than ordinary elegance, and he was possessed of a facility in Latin writing both prose and verse, not usual outside of the Latin races. He was humble and obedient, loyal and devoted to the Society to which he had dedicated all the strength and all the enthusiasm of his perpetual youth, and all the labors of his more priestly life. As I have said, there are not a few in the province who, under God, owe to him, their religious vocation, and we all who knew him and loved him, will not forget to pray for him eternal light and perpetual rest.—R. I. P.

Father Peter Aloysius Nogues.

At Marquette College, Milwaukee, after a long life of burning zeal for souls, Father Peter Nogues rested in the Lord. The death of good Father Nogues was sudden and unexpected. He had completed his seventy-sixth year, but was apparently quite strong and active. During the night of June 27, 1898, and all through the next day up to the hour of his death, he was troubled by a dull, oppressive pain about the heart. But as he had been annoyed by a similar pain before, he was persuaded that this too would pass away.

He would not hear of a physician. About three o'clock in the afternoon he said he would go to his room and try to rest, and desired to be alone. An hour and a half later the brother infirmarian entered the room. Father Nogues seemed to have fallen asleep in his chair. But his kind, gentle spirit had gone to its reward. It was the eve of the feast of Sts. Peter and Paul.

Father Nogues was born in the southern part of France (near Bordeaux), March 12, 1822. When a young man he came to America and took up his residence at New Orleans. Thence, at the age of twenty-two, he went to Cincinnati to complete his studies at our College of St. Francis Xavier. In the year 1850 he was graduated and received his diploma. During the six years spent at college he was known as a zealous student and a very pious young man. Frequently had his fellow-students occasion to remark that child-like devotion to the Blessed Virgin Mary so familiar to those who lived with him in after life. Even then his good taste in adorning the altar for the various feasts of our Lady gladdened the heart of the brother sacristan.

On the second day of September, 1850, a few months after his departure from Cincinnati, Father Nogues entered the novitiate of the Society at Florissant. From the following little incident we may glean some knowledge of the fervor and earnestness of his novice life. "In an *Exemplum Marianum*," so it is related, "he displayed rather unusual fervor and emotion—not despising the while the helps of elocution, to which he made some pretension. It was too much for the good master of novices; and when the novice had finished, he addressed him thus: 'Carissime, you have done nothing but make a display before the whole community of your wretched vanity. I would advise you never again to thus inflict yourself on your brethren.' The good novice meekly bowed his head and seemed pleased. In fact, during the whole time of his novitiate it struck me, that notwithstanding his sensitive nature he rather courted such humiliations."

After his admission to the simple vows Father Nogues was ordered to Bardstown, Kentucky, where he was professor and prefect for one year. He was next sent to Cincinnati for a year, and then to St. Louis. Here he remained to the end of his first year of theology, 1858. He continued his theological studies at the College Farm, near St. Louis, and in 1860 was ordained priest. He was appointed to the office of Minister of St. Louis University; and from 1864 to 1866 he held the same office at the College of St. Francis Xavier, Cincinnati. As minister, Father Nogues was all kindness and charity, and a lover of good order and religious discipline. During the years 1867–'79 he was stationed at St. Gall's Milwaukee. Here at different times he fulfilled the various duties of a teacher in the parochial school, pastor, spiritual father, minister, and admonitor. Many a resident

of Milwaukee, then a child at school, remembers good Father Nogues. His anxious care for his pupils, sodalists and acolytes, his sympathy with the poor and the suffering, his fatherly solicitude for those who had wandered from the right path, his simple faith and ardent love of God made a deep and lasting impression upon those among whom he labored. They revered and loved him as a man of God, a true shepherd of Christ's flock.

In 1880 Father Nogues was a pastor in Detroit. In '81 and '82 he was Minister of St. Ignatius College, Chicago, and a confessor in the church; and his untiring zeal in the sacred tribunal was to all subject of remark. He would hear confessions till midnight, when he would retire for a few moments. But he never failed to return, so anxious was he that no one should go away disappointed. In '83 he returned to St. Louis as minister of the college. In '86 and '87 he was again at old St. Gall's; and the following year he remained in Milwaukee as spiritual father at Marquette College. During his last years at St. Gall's, on the night of every first Friday and on Sunday nights in May, large crowds went to hear his words of glowing love for the Most Sacred Heart of Jesus and the Immaculate Heart of Mary. In '89 he was removed to St. Mary's College, Kansas. For seven years he remained at St. Mary's as spiritual father of the community and director of the students' sodalities. He loved to direct the young and instil into their hearts the spirit of religion and piety and to a great devotion to the Most Sacred Heart and the Blessed Virgin. And if at times his simplicity would call forth a smile, it is not the less certain that his affable nature won the hearts of the students, that his prayers and fatherly care fostered religious vocations, that his sweet memory will prove a blessing to many a poor lad now striving for wealth and happiness. The younger members of the Society who lived with him at St. Mary's soon learned to appreciate him. In all their trials and difficulties they ever found in him a true, sincere friend and father. In '96 Father Nogues was again in Milwaukee as pastor at the Gesu. In '97 and '98, up to the time of his death, he was spiritual father at Marquette College. When the news of his death became public it was the general impression among the faithful of Milwaukee, that a saint had gone from their midst. Any little memento of the kind, holy man was piously cherished.

Father Nogues was ever the same as when a boy—a lover of things spiritual. The following beautiful little tribute is laid on his tomb by one who knew him well. "I regarded Father Nogues as a most conscientious man. He always did what he thought right. He would err in judgment and be mistaken in his views, which it sometimes cost him a great deal to abandon; but his will was correct, obedience supplying the place of argument. As a religious he was exact

in the discharge of the duties of community life, kind, charitable, obliging to all, free from all selfishness. He was a priest of great piety, especially devout to the Most Sacred Heart of Jesus and to the Blessed Virgin, devotions which he never lost any opportunity of impressing on the minds of students and those over whom he had any influence."—R. I. P.

Father Francis H. Stuntebeck.

Father Francis H. Stuntebeck died at the St. Louis University, December 10, 1898, of internal cancer, having completed the 69th year of his age on the 7th of the preceding month. He was born at Lemden, Grand Duchy of Oldenberg, Germany, Nov. 7, 1829, and his worthy parents emigrated to the United States when he was a small boy, or in the autumn of 1837, he being eight years old, and they settled in Cincinnati, Ohio. He was educated at St. Xavier College, Cincinnati, where he received the degree of A. B. at the annual commencement, in July, 1847. He joined the Society of Jesus at Florissant, Missouri, where he was received as a novice August 6, 1847, then past seventeen years of age, though it is still remembered that he had not yet changed his boyhood voice. The novices then at St. Stanislaus Novitiate, including him, were only two in number, and they occupied the pioneer cabins which formed the primitive home of Father Van Quickenborn and companions who had been sent from Maryland by Father Charles Neale to found the mission of Missouri in 1823.

Father Stuntebeck seemed to have retained some share of his innocent boyish instincts, even to the end of his days. When tortured for months by the peculiar pains of that ruthless destroyer of human life, the cancer, he uniformly manifested the same amiable childlike cheerfulness that characterized his deportment when a novice and throughout his long life as a religious. Nevertheless, Father Stuntebeck possessed a most penetrating and perspicacious intellect. When pursuing his course of philosophy and theology, he could, on short notification, successfully prepare for a rigorous and searching examination in extensive and difficult matter, which required long study with close application from others, and what he once learned, seemed never to lapse from his memory.

After the termination of his novitiate, he was employed as prefect and teacher successively at St. Xavier College, Cincinnati, at the St. Louis University, and at St. Joseph's College, Bardstown, Ky., till 1856; he was then sent to Namur, Belgium, for his studies, together with Messrs. Thomas Chambers, John Lesperance, and Edward J. Fitzpatrick. In 1858 Father Druyts, Vice-Provincial of Missouri, established a scholasticate at College Hill, a little to the north of St.

Louis, where classes of philosophy and theology were begun September the 11th of that year. Mr. Stuntebeck and companions were recalled from Belgium in June 1858. At College Hill scholasticate Father Francis X. Wippern was superior, professor of philosophy and scripture; Father Thomas O'Neil taught dogmatic theology for one year, and was succeeded by Father Francis Di Maria; Father William Mearns taught moral theology, and Father Adrian Van Hulst taught canon law. In the summer of 1860, Father Sopranis, Visitor, had the scholasticate at College Hill closed, and made arrangement for the transfer of the young men to the Maryland scholasticate, then to be started in Boston, Mass; they arrived at the newly built Boston College, September 5, 1860. There Father Stuntebeck completed his studies and was ordained a priest in 1862.

On finishing his third year of probation, Father Stuntebeck was called to the St. Louis University, where for several succeeding years he taught the higher mathematics and physics, in which branches he was an expert. He seldom occupied the pulpit, but devoted his time almost exclusively to collegiate employments. In July 1868, he was made Rector of the St. Louis University, retaining this position till 1871. In 1873 he was appointed president of St. Mary's College, Kansas, remaining in charge of that institution till 1878. After the death of Father James Conners, which took place April 26, 1881, he became both procurator of the province and socius of the provincial, a dual office which he filled till 1888; after that date he remained procurator of the province till a few months before his death.

It will be observed by what has thus far been said of Father Stuntebeck, that he held resposible offices during many years of his priestly life, and it may be added on very general testimony that he performed the duties of those offices with prudence and with strict fidelity. His judgment was clear and accurate; he had great evenness of temper, and a mastery of self which no exciting occurrence could disturb; indeed, it seemed that no troublesome event could ruffle his equanimity.

As a confessor in the church and of the Community, he was exceedingly kind and patient; he was a discreet spiritual director; his counsel was sought and most highly valued by all classes. He continued attending to the duties of his confessional till his infirmities compelled him to relinquish such employment as exceeding his strength.

On August 20, 1898, Father Stuntebeck was forced by an incurable ailment to take to his bed, and the nature of his disease was such that it became necessary for him to remain almost exclusively in one posture, from that date till he expired on December 10, 1898. The cancer, which when once seated deeply in the muscular tissues yields to no surgical skill, went far towards devouring his body before death

supervened, causing a species of pains which are generally regarded as among the most excruciating that the human body ever suffers. Yet throughout his prolonged agony, Father Stuntebeck set the example of truly extraordinary patience; he possessed a remarkable power of endurance, bearing up under the acutest pains with complete self control. He never once was heard to complain, or allude to the pangs of his disease, unless when questioned; on the contrary, his talk to those who visited his bedside was always cheerful, abounding even in playful remarks. He saw the approach of death, but with perfect self possession and resignation to God's will. He loved to converse concerning edifying subjects, and took interest also in the current events of the day, in which he discerned the designs of God's providence. His longanimity, his meekness, and childlike humility, marked him out for our Lord's kingdom, and he longed for that happy, unending home. He died the death of an edifying religious, at a quarter before 2 o'clock, P. M., December 10, 1898.—R. I. P. —*Walter H. Hill.*

Father Francis P. Nussbaum, S. J.

Father Nussbaum was one of the many Jesuits who were led by the political disturbances of 1848 to seek refuge, and, in most cases, a permanent home among their brethren in North America. He found himself attached to the Missouri Vice-Province at a time when the work of the Society in the middle West was still in its infancy, and by his varied capabilities and zealous labors both in college duties and in the ministry, shared nobly, though unpretentiously, in the upbuilding of that province to its present prosperity and strength.

Francis Paul Nussbaum was born in Munich, January 18, 1826, of a prominent family. His brother, Dr. Nussbaum, who died a few years ago, stood in the foremost rank of the German physicians of his day. He was physician to the ill-fated Doellinger, but, unlike his patient, was ever simple and childlike in his devotion to the Holy See. The fame of Dr. Nussbaum, which passed the limits of Catholic Bavaria, and became almost international, still lives in Munich, where his statue, erected in a prominent spot by his fellow-citizens, bears witness to the esteem in which they held him. Francis Paul entered the Society at Schwyz in Switzerland in 1843. Five years later, in 1848, the revolution, beginning at Paris, spread over Continental Europe, and the Jesuit provinces in its path were momentarily dispersed. As the members of the dispersed provinces had to fly for security either to their families or to quieter parts of the Society, Mr. Nussbaum retired to his birth-place, Munich, where he received Minor Orders, to avoid conscription, and whence, after a brief stay,

he started for America, there to cast his lot with the Jesuits of the Vice-Province of Missouri.

A tedious journey, by sea and land, brought him and his companions to St. Louis. Amid his new surroundings, he at once began the study of philosophy. Before the completion of his course, he was assigned to active duty as prefect in the boarding college established by our fathers in St. Louis in 1829. Here his theological studies preparatory to ordination had to be made in the odds and ends of free time during the laborious and well filled days of his prefect life. In the opinion of one who was actively associated with him at this time in taking care of the boys, his energy in overcoming the difficulties of the situation and his capacity for hard intellectual labor were admirable. He would retire to his room after the day's work with the students, and there, with a mental vigor and freshness which the routine of his official duties never seemed to dull, would apply himself to the solution of knotty theological problems.

In this way did the young Jesuit prepare for his ordination which took place in 1851. Shortly after this event he was transferred to a new field of labor, St. Joseph's College, Bardstown. His aptitude for philosophy soon induced the superior to employ him as professor of that study. He returned to St. Louis in 1855, remaining there until 1870, when he was sent to Cincinnati to act as vice-president and prefect of studies of St. Xavier College. In 1875 he was assigned to Chicago, where he spent thirteen years, either as professor of philosophy or as pastor in the Jesuit parishes of the Holy Family and the Sacred Heart. In 1888 he returned to Cincinnati and here he remained until his death.

It was during his residence in Chicago that Father Nussbaum undertook what was to be, in a sense, his life-work,—the spiritual and material betterment of the Catholic working boys of our large cities. Henceforth this was the channel into which he chiefly directed his apostolic energy and zeal. To bring these boys into closer touch with their pastors and to insure their living up to the requirements of the Catholic faith they held so precariously, he established in the Holy Family parish a Working Boys' Sodality, which was productive of untold good. It was Father Nussbaum's delight to visit his young friends at their homes, which too often bore the signs of poverty and destitution, and to comfort them, especially in sickness, by his kind attentions. His acquaintance with medicine was a valuable aid to him in these ministrations of charity.

In Cincinnati, where he spent the last eleven years of his life, Father Nussbaum continued the same charitable work to which he had devoted himself in Chicago. He established a sodality for working boys and was also instrumental in founding the Working Boys' Home on Sycamore St., an institution in which his interest never flagged. "Every

Sunday evening," says a writer in one of the Cincinnati papers, "until failing health forced its abandonment, Father Nussbaum might be found in the sitting room of the home, surrounded by a crowd of boys of all ages, and among them the man of great learning was a child, interested in their boyish sports, sympathetic at the recital of their boyish troubles, and rejoicing with them in their little pleasures."

Thus did he labor unto good, until, after many weeks of failing strength, the end came early in the evening of Dec. 30, 1898. Father Nussbaum had lived seventy-three years, fifty-five of which he spent in the Society. The news of his death was quickly borne to the home, where the boys, who had retired for the night, rose from their beds and went, in a body, to the chapel, to say a prayer for him, to whom, under God, they owed the spiritual and material benefits that they enjoyed. The funeral services took place in St. Xavier Church in presence of the members of the Community, about thirty of the secular clergy, and a great concourse of the laity. The low Mass was said by Rev. M. J. O'Connor, S. J., Rector of St. Xavier College, while Archbishop Elder, the venerable prelate of the Cincinnati diocese, pronounced the absolution and delivered a brief but touching eulogy on the deceased.

Father Nussbaum's character was one to command attention for its sterling qualities of simplicity and open-hearted honesty. Straightforward and ingenuous in his dealings with others, frank and outspoken in conversation, whatever he said or did bore the impress of a great sincerity. Only a nature steeped in kindliness could have drawn so many young hearts to itself and held them in the bonds of a natural affection. Father Nussbaum's life, in brief, was that of an honest, upright, duty-loving man, who worked hard while it was yet day, doing whatever good his hands found to do, and leaving in his path the memory of a love that was not in word alone, but in the power and beauty of action and sacrifice.—R. I. P.

Father Joseph Krieg.

Father Joseph Krieg was born in Switzerland, in the Canton of Schwytz, on Sept. 24, 1831. While yet very young he was sent to the famous Benedictine College of Einsiedeln, where he imbibed that deep and altogether special devotion towards the solemn liturgy of the Church which was a characteristic of his life. To it, in great part, he was also indebted for that intense love of study, especially of German literature and history, which won for him the name of "the priest who is always reading books."

In his sixteenth year, on Oct. 2, 1847, he entered the Society at Brieg, and after making the usual preparatory stud-

ies, he was employed as professor at Feldkirch, and, for a time, taught Ours.

In 1871, when Ours were expelled from Germany, he was sent to Spain, for which country he entertained a life-long affection. From there he was sent to the Spanish missions in South America. His field of labor being the Argentine Republic. After returning to Europe, where he remained for only a brief period, he was sent by Very Rev. Father General to the Province of Maryland–New York, where for fifteen years, with only a short stay at Philadelphia, he was an Operarius in our German Church at Boston. His special work there was the Ladies Sodality, which, under his care and direction, became very numerous and was remarkable for the punctuality and reverence which its members displayed on each successive fourth Sunday of the month when they approached holy Communion.

Father Krieg had all the qualities which are required in a good confessor, hence his confessional was thronged not merely with those who spoke his own language, but with a large number of others from different parts of the city. He was also in great demand as a confessor among the secular clergy of the diocese. He died Nov. 26, 1898.

His funeral which was the largest that has ever been witnessed in the church which he served so long and well, was an evidence of the esteem and love in which he was held.

Father Krieg was a true type of the religious of the Society ; self-sacrificing and devoted to the duties assigned him by obedience, he was ever ready to answer every call from the sick and afflicted. He was a man of a lively disposition, affable, sociable, and full of kindness. The words of his Grace, Archbishop Williams give a good summary of his life and work : "He was a man who, in silence and self-abasement did great things for God's glory and the salvation of souls."—R. I. P.

Father Andrew Rapp.

Andrew Rapp was born Nov. 17, 1848, of respectable Catholic parents in the hamlet of Riedle, parish of Weingarten, near Offenburg, Archdiocese of Freiburg, Baden, Germany. On the breaking out of the Franco-Prussian war in 1870, he entered the army as a volunteer in the cavalry forces of his native land. Honorably discharged from the army he came to this country in 1874, to enter the Society, on the recommendation of his friend, Father Busam and was admitted to the novitiate at the Sault-au-Récollet, February 14, 1875. He pronounced his first vows at Woodstock. He taught at St. John's College, Fordham and at St. Francis Xavier's, New York. After his ordination in 1883, Father

Rapp was sent to Goshenhoppen, since given up by Ours. Then he was stationed at the German churches in Boston and New York. In 1889 he came to Leonardtown and was in charge of St. John's and Medley's Neck churches until 1891. His last vows were taken at Leonardtown in 1890. Father Rapp labored two years in Troy, New York, where he is still remembered with grateful affection, and after a few months on the mission at Bohemia, Cecil Co., Md., he was appointed as one of the pioneers from this province when the Jamaica Mission was transferred from the English Province to the Province of Maryland-New York.

On his arrival in Jamaica, Father Rapp was placed in charge of all the missions in the northern part of the island. He lived alone at Reading Pen one hundred miles away from his brethren. His principal stations were at Lucea twenty-five miles distant, Falmouth thirty-five miles, and St. Ann's, seventy miles from Reading. By direction of superiors, he went to Kingston for confession every two months. Most of the time he spent on the road with his colored driver going about in a buggy from station to station. No one who has not travelled for hours in the heat and glare of a tropical sun can know how trying these journeys were. Of the humorous incidents occurring, he wrote in the WOODSTOCK LETTERS, but of his trials and sufferings of body and mind he never wrote and seldom spoke. Father Rapp had a rare faculty of making devoted friends wherever he labored. In Jamaica, Catholic, Protestant and Jew alike gave him their friendship and offered him generous hospitality. A great joy for him each year was the visit of the fathers from St. George's College who spent a part of July at Reading. His house was on a hill, six miles from the nearest town, Montego Bay. Fresh meat was sold there once a week and during the villa-time a messenger was sent to the town regularly for meat and bread. His own fare was goat-mutton, canned beef, or salt-fish. If he chanced to pass near the town, he bought bread and meat and carried it home in his buggy.

In September last, Father Rapp was recalled from Jamaica and sent to the out missions of St. Inigo's. He dreaded the severity of the weather to which his long drives in winter would expose him and to guard against colds, he grew a beard. Driving twenty miles in a snow storm to a cold church, he had an attack of pneumonia. As soon as he felt able to travel he was sent to Leonardtown and apparently was convalescing. The fathers helped him in his work as he was much beloved by all. On Saturday, Jan. 28, he went to one of his missions and returned Sunday evening with a fresh cold. Monday he took a walk in the village and went to bed early, putting on a mustard plaster. As he did not say Mass at his usual time, 6.30 A. M., Father Jenkins went to his room and found him dead. Death came in sleep,

without the slightest struggle and without pain; a sudden death but not unprovided. He had gone to confession on Saturday before going to his mission.

Death found him working under obedience as he had always lived. He was a model of charity and silence and devoted heart and soul to the Society and its work wherever obedience placed him.

The office and Mass were celebrated on February 1, and in spite of the intense cold, the church was well filled by those who loved and admired him. The body was taken to Georgetown where he now rests in the lowly valley of the dead.—R. I. P. *P. H. Kelly.*

LIST OF OUR DEAD IN NORTH AMERICA
From December, 1898 to May, 1899.

	Age	Time	Place
Br. Senan Mangan	76	Dec. 25	Conewago, Pa.
Fr. Francis P. Nussbaum	73	Dec. 30	St. Xavier, Cincinnati.
Fr. Maurice D. Sullivan	39	Jan. 3	Mangalore, India.
Fr. John Reimsbach	44	Jan. 7	Montreal, Can.
Fr. Charles M. Pollano	72	Jan. 12	Los Gatos, Cal.
Fr. William H. Judge	49	Jan. 16	Dawson City, Alaska.
Br. John McKinnenry	77	Jan. 21	Florissant, Mo.
Fr. Andrew Rapp	50	Jan. 31	Leonardtown, Md.
Mr. Henry Flanagan	21	Feb. 5	Grand Coteau, La.
Fr. John B. Quinlan	63	Feb. 6	Galveston, Texas.
Fr. Joseph Bandini	62	Feb. 10	Spokane, Rocky Mts.
Br. Romuald de Volder	42	Feb. 11	New Orleans, La.
Fr. Thomas J. O'Neil	77	Mar. 2	Cincinnati, Ohio.
Br. Gerald Barry	61	Mar. 5	Holy Cross, Worcester.
Mr. James Desgeorges	25	Mar. 20	Sault-au-Récollet, Can.
Fr. Celestine Galliano	64	Apr. 12	San Francisco, Cal.

Requiescant in Pace.

VARIA.

Australia.—*St. Francis Xavier's College at Kew,* four miles from Melbourne, has just celebrated its silver jubilee. This is one of the two boarding colleges of the mission, the other being at Riverview, near Sydney. The jubilee number of the "Xaverian" gives an historical account of the college with many illustrations. Some seventy acres were bought as early as 1871 and in the following year the foundation stone of the south wing was laid. Owing to want of funds this building was not finished till 1878 when it was solemnly opened and blessed by the Archbishop of Melbourne. A west wing has been added, and a great hall which is perhaps the finest of its kind in Australia. Altogether $350,000 have been so far expended in the purchase of the land and in the erection of the college building. The buildings, as they stand, afford ample accommodation for 150 resident pupils, but in order to complete the design of the college, additional improvements will be made later on, when means are at hand to carry them out. A graceful octagonal Church will unite the two wings, the south wing will be elevated another storey, and a massive balcony and verandah will front them both. The group of buildings, when thus completed, will have few rivals among the scholastic institutions of the colonies.

Austria, *The New Residence at Vienna.*—I have been to see the new residence which I mentioned to you in my last letter. I was received with an American welcome, which did my heart good. They have paid 132,000 gulden for the lot and the church to be erected is to accommodate 5000 people. There will be an upper and a lower church. They do not yet know anything about the style, but it will very likely be the old Jesuit style. It is a very large lot and can easily accommodate the new church, a building for the community and have a large garden for the recreation of the fathers. Another lot has been bought opposite, where it is proposed to build accommodations for sodalities and social clubs of the church. Thus far 182,000 gulden has been collected towards defraying the expenses. A building society has been established called "The Union of B. Canisius," it has a member of the imperial house as protectress, who is, if I am not mistaken, the Archduchess Josepha. The place where this new church and residence are to be erected is called "Gate of Heaven," and is dear to the Society, because it was there and in the neighborhood that Blessed Canisius used to labor so heroically for the salvation of souls. The church is not to be a parish church; for we have no parishes here.

Here is an item from which you may gather the spirit of the times. Father Abel, the popular preacher of Vienna, who is to be stationed at the new church, was to give a course of—I believe—eight lectures, somewhat of the nature of a mission, at Ottakring, Vienna. I am told that eight policemen in uniform, four detectives and a number of guardians of the peace in civilian dress were at hand to protect the father and the assembly against the social democrats, who when they saw this force, went somewhere else to hold a counter demonstration. It seems that these men do not hesitate to insult us. One of our tertian fathers spoke about having been insulted on the street and I can say the same thing of myself. I was peacefully going along the street at about 7 A. M. to say Mass at our old residence in Vienna, when three fellows coming towards me, blocked my way and stretched out their hands, using very improper language. I jumped aside and walked on in the mud of the street, whilst they passed on laughing loudly and whistling.—*From Father Ulrich.*

***Belgium,** Missions Belges de la Compagnie de Jesus.*—Such is the title of the new form of *Les Precis Historiques.* The Belgian Missions comprise the Congo, Bengal and Ceylon, and the object of the "Missions" is to give an account of the work being done by the Society in these vast countries. Letters from Father Van der Aa, Father Schouppe, Father Butage, and other missionaries, and letters from the missionary Sisters of Notre Dame, give a true and interesting account of their labors, while there are valuable articles on the climate of the Congo State, the injurious insects of the mission, etc. The form of the old "Precis" has been enlarged so that the "Missions Belges" now favorably competes with our own "Messenger" for the beauty of its illustrations, its fine paper and excellent press work. It deserves every encouragement. The price is five francs for Belgium and seven francs for other countries comprised in the postal union.

Death of Father Croonenberghs.—This father who is known to many of Ours in this country, died at our college at Verviers, Belgium on the 25th of last January at the age of fifty-six. He was the companion of Père Depelchin in the first evangelization of the Zambesi. Having spent some five years in the mission he returned to Europe and then spent nearly three years in visiting this country, Canada and Mexico, lecturing on Africa and collecting alms for the Zambesi Mission. Returning to Belgium in 1887, he was for eight years professor or prefect in our different colleges. In 1895 he was appointed to take charge of the "Apostolic Union for the conversion of the Congo" and this charge he kept till his death, editing the bulletin which gives an account of the work, the alms received, etc. He published an account of his voyage in this country, Canada and Mexico, in three volumes.

***Boston,** Holy Trinity.*—A medal of honor, struck from cannon captured in the Franco-Prussian war, has just been awarded by Emperor William of

Germany to Rev. Alexander von Ascheberg, S. J., of Holy Trinity Church, Boston. A large number of priests ministered to the spiritual wants of the soldiers during that war, and, on several occasions, their bravery was exceptional. Their assistance to the wounded was duly appreciated by Kaiser Wilhelm I., who determined a short time before his death that they should be honored for their merits and efficiency. The medal is somewhat larger than a silver dollar and weighs a little more. On the face, in relief, is the head of the Emperor, William I. He has on the regulation imperial helmet and heavy army cloak. The likeness is said to be an excellent one. In the upper left hand corner is the inscription: "Wilhelm der Grosse Deutscher Kaiser," and just below, in the right hand corner is, "Kœnig Von Preussen." The inscription on the reverse side reads thus: "Zum Amdenken an den Hundersten Geburtstag des Grossen Kaisers Wilhelm I., 1797–'22, Maerz—1897." Beneath this is the German imperial coat-of-arms, which surmounts a wreath. Associated with Father von Ascheberg is Father Jutz. Had Father Krieg lived he also would have received a medal.

Mission at Boston Public Institutions.— Holy Week was observed at the Deer Island House of Correction and the Long Island Almshouse by the holding of a mission for the inmates of these two city institutions. The mission was held under the auspices of the Society of Jesus. It was begun on Palm Sunday and continued throughout the week. The success attending this mission was extraordinary, nearly twelve hundred confessions having been heard at both places, and many approached the Holy Eucharist for the first time in years. This is the second mission of a like character that has been conducted by the Rev. Father P. H. Brennan, S. J., the chaplain of the city's institutions in Boston Harbor; the first having been held at Deer Island two years ago, and it is said that in no jail in this country has a like permission ever before been granted. The Hon. Ernest C. Marshall, commissioner of penal institutions in the city of Boston, has been the first official hereabouts to recognize the efforts of our Catholic clergymen by appointing Father Brennan as the regular Catholic chaplain, thereby setting a precedent for fairness in the other institutions of the state wherein our priests have labored for years without recompense, while the clergymen of other denominations have been allowed fat salaries. Mr. Marshall's breadth and liberality is to be commended, and Father Brennan is warm in his praise of the unusual privileges, too, that this progressive administrator of the penal institutions of Boston has accorded the members of the Catholic Church. Father Brennan was assisted in his work of Holy Week by Fathers Edward F. Roche, John A. Moore, and Daniel Doherty.—*Sacred Heart Review.*

California, St. Ignatius' College.—*The plan of studies* in the college has been decidedly improved this year by the addition of advanced courses in literature and history for the two classes of philosophy. The lectures are given in each branch once a week; so that each course gives opportunity for

seventy-two lectures in the two years. The lectures in physics are now given daily, in chemistry three times a week, and twice a week in astronomy. Weekly circles are held in each of the philosophy classes. The authors followed are Russo in 1st year philosophy, and Jouin in 2nd year. A class of humanities has been introduced between 1st grammar and poetry; and the grammar classes are now known as the 1st, 2nd, and 3rd academic classes. The standard in the academic classes is being raised as rapidly as may be, to meet the need caused by the change. The mathematical course (five years) now begins in humanities. The matter is distributed as follows: elementary algebra, is studied in humanities; geometry, in poetry; trigonometry and higher algebra, in rhetoric; surveying, navigation, and analytical geometry in 1st year philosophy; and calculus, in 2nd year philosophy. New text books have been adopted in mathematics to replace those formerly in use, which were intended for a four years' course.

Consecration of the next Century.—His Grace, Archbishop Riordan has appointed Father Henry Woods to the charge of the preparation, in this archdiocese, for the Solemn Consecration of the Twentieth Century to our Lord Jesus Christ. Father Woods has issued a pamphlet setting forth the nature and importance of the work, with suggestions for the practice of preparation in churches, Catholic societies, and colleges and schools, as well as suitable subjects for sermons on the Sundays of preparation. The work has been taken up by the parochial clergy, according to the wishes of His Grace, on the plan suggested.

Invention in Wireless Telegraphy.—Wednesday evening, January 25, Father Bell, the professor of physical science, gave an interesting lecture on "The Hertzian Waves." He began by taking exception to the commonly received views concerning the nature of heat, light and electricity, declaring that although motion be an accompaniment of these physical forces when in action, it by no means constitutes their nature. The necessity of a medium for the propagation of these agents was then proved. The Faraday-Maxwell theory was next demonstrated by mathematics, and the Hertz apparatus, since Hertz undertook to support Maxwell in the theory that light is an electro-magnetic phenomenon. A passage was next made to electro-magnetic resonance and reflection. Hertz's Wave Theory was then applied to wireless telegraphy, and illustrated by experiments with Marconi's apparatus. An improvement in this instrument was then exhibited by Father Bell. Instead of using silver and nickel filings in the coherer as Marconi does, Father Bell used carbon, silver and iron filings, giving as a reason that the carbon being a semi-conductor, rendered the coherer more exact in giving signals. The event of the evening was, however, his invention by which he succeeds in putting aside Marconi's coherer altogether, thus simplifying the apparatus while producing the same results. Father Bell's machine consists of a microphone in which the carbon rod is replaced by a strip of tin foil resting loosely against the lower contact or block, gravity being made to supply the place of

the small hammer in the Marconi instruments. All the experiments were successful. The music on the occasion was furnished by the college orchestra. —*St. Ignatius Calendar, San Francisco.*

On the evening of Feb. 20, last, the Philhistorian Debating Society of the college held its annual debate in the college hall before a large and select audience of invited friends. The resolution, "That the system of single tax is the proper method of improving our social condition," which was the subject chosen, was ably handled by the debaters. Both sides showed deep study of the writings of Henry George; and the triumphant refutation of his theory by a masterly application of the ethical principles involved, was enthusiastically received by those present.

The Philhistorian Debating Society is largely composed of graduates of our own and other colleges. some of whom are members of the learned professions; and their public debates are attracting more and more attention here; nor could one easily overstate their utility in spreading, in a popular way, sound and necessary principles on questions of living interest.

Canada, Loyola College.—At the last session of the Quebec legislature, application was made on behalf of the college, for incorporation, and for power to confer degrees in Arts. In deference, however, to the wishes of the episcopate, the question of university powers was postponed, the college having extended to it for the time being, the same privileges as to degrees as were granted to St. Mary's College by the Papal Constitution "Jamdudum," bearing date Feb. 2, 1889. In virtue of this same constitution, students of Loyola College, upon presenting certificates of satisfactory examination in the branches of the college curriculum, will be admitted by Laval University to the degrees for which they may have qualified.

Historian of the Society.—Our readers will be pleased to learn that Father Arthur E. Jones, for many years past archivist of St. Mary's College, Montreal, Canada, has been named one of the historians of the Society. In this capacity his chief duty will be to collect and contribute data about our early and present Canadian Missions for the general history of the Society. This task will soon necessitate a journey to Rome, and much research in various libraries of Europe. It will give Father Jones an opportunity for using the valuable historical knowledge already in his possession, and incidentally it will enable him to gather important material for the process of the beatification of the missionaries, Brebeuf, Lalemant, Daniel and Garnier, of whose cause he is vice-postulator, and to further also the cause of Father Jogues, René Goupil, and Catharine Tegakwitha, whose lives and deaths are so closely connected in many ways with the heroes who gave their blood for the faith on Canadian soil.—*From The Pilgrim.*

Canisius, Blessed Peter.—A monthly "Bulletin" has been recently founded at Friburg in order to propagate devotion to Blessed Canisius and his works. It is published as a souvenir of the third centenary of his death and is issued in French and German. The French edition is called "Annales du R. P. Canisius" and the German "Canisiusstimmen."

The object of these "Annals" has been approved by the holy Father and by a number of Swiss and German bishops. It is, as stated in the prospectus, to continue the propagation of devotion to the Blessed among the people, to restore his works, and to contribute thus to his canonization and to his elevation to the degree of Doctor of the Universal Church. Though his tercentenary was celebrated with great enthusiasm in those countries in which he labored, and especially at Friburg, the whole Church, we can say, took part in the triumph of one to whom Baronius, his contemporary, does not hesitate to apply the words of St. Paul "Cujus laus est in evangelio per omnes Ecclesias."—(Messager du Cœur de Jesus, Avril p. 252).

Ceylon, Extract from the Ecclesiastical Returns of the Diocese of Galle.

		'96–'97	'97–'98
Baptisms of adults: Protest.		7	11
" Heathens		43	129
Children: (Cath. Parents)		237	255
" (Non-Cath. Parents)		84	91
Funerals		86	112
Confessions		6381	9224
Communions		7196	10169
Confirmations		249	47
Extr. Unct.		30	50
Marriages solemnized		39	56
" validated		15	32
Number of Catholics (known)		5466	5650
Churches		14	15
Chapels		19	20
	'95–'96		
Schools for boys	1	3	7
" " girls	6	8	11
mixed	3	3	6
	10	14	24
Children in Schools			
Boys	349	335	660
Girls	359	376	586
	708	711	1246

Although these figures would not compare very favorably with those gathered by St. Francis Xavier in his own time, we think that we have reason to thank almighty God for the results obtained by his favor. There is a constant progress going on, slowly but surely. Some days ago, I saw a report of the Wesleyan Mission. Almost in every district they found that the soil was very hard, and their results were nothing compared with ours, although they have plenty of money at their command.

I am persuaded that our work would have better results if it were not for some of your countrymen. Last year, one Countess Cannavarro came from

Boston; she became a Buddhist Nun and opened a large school in Colombo. On the 26th of last October two other ladies, also from the intellectual capital of the States arrived and a third one is expected shortly. Their arrival has given a new enthusiasm to the Buddhists in Ceylon, who are made to believe that a vast number of Americans amongst the educated classes are becoming Buddhists. This Countess Cannavarro — an American by birth — pretends that she was formerly a Roman Catholic; she considers our religion a good one, but not so deep as Buddhism. Besides in Catholicism, too much is to be taken on faith. She says that her husband is the Spanish or Portuguese Consul in Hawaii, and that she left him and her children, whom she adores, to come and work for the enlightenment of the Ceylon Buddhists. It is a pity that we cannot find out some particulars about this lady.—If any of the readers of the WOODSTOCK LETTERS were inclined to help me just a trifle, they could do so by sending me one, two or more good books, either new or second hand. We do not wish novels, of them there are enough already in Ceylon. Two years ago I started a reading room which is still in existence, something marvellous out here; but I nced a few more books. I get monthly the "Messenger of the Sacred Heart" and you will not be surprised to hear that it is the delight of many readers. If I could get a copy of an American Catholic Review or Magazine, or . . . But I must stop this begging. Thanking you again, dear Rev. Father Frisbee, for your past favors, I remain in union of your holy sacrifices, Yours sincerely in Xt.—*J. Cooreman, S. J.*

China, The Tertianship at Zi-Ka-Wei.—We are thirteen tertians, and were fifteen up to the end of the long retreat. Two, who had entered as secular priests, returned to their districts after the retreat. We made our retreat at the residence of the pilgrimage chapel on a hill, about fifteen miles in the country. We had the house and grounds, the hill and its walks all to ourselves, and more perfect seclusion with so much fresh air and freedom could hardly be enjoyed anywhere. We had thirty-three days of retreat, including the three regular days of relaxation and a little extra recreation and walk one afternoon. We had twenty-one midnight exercises during the first three weeks; it was our first experience of meditating at midnight, and, with the exception of one or two, we followed the order regularly and found it worked excellently. I don't know whether the midnight exercises are a feature of the long retreats of the tertianships at home. As for the other experiments, some have little missions and retreats, and there is occasional preaching at Shanghai (if that may be called an experiment), and there are two little hospitals of the poor which some of our number have attended for a fortnight or two. As there are so many servants in the kitchen and the refectory we have not had any work in those departments excepting, of course, the usual serving at table.

Things seem to be quiet at Peking for all we tertians know. The poor emperor has fallen back into the obscurity and impotence, in which his old

aunt had so jealously guarded him from his infancy, and from which he made a spasmodic effort to escape last summer. It is a violent state of affairs and "violenta non durant."—*From Father W. L. Hornsby.*

***Colombière, Ven. Père de la,** Progress of the Cause for his Beatification.*—On the 20th of last December the Sacred Congregation of Rites, of which Cardinal Mazzella is the Cardinal Prefect, held the first of the three meetings, called the "antepreparatory," in order to discuss the heroism of the Ven. Father. The result is kept secret but the inquiry is believed to have met with the approval of the Congregation, as orders have been given to prepare for the second called the "preparatory." This in turn will be followed by the third, called the "general," which is held before the Cardinals and the Sovereign Pontiff. It is after this general congregation that the decree on the heroicity of virtues is published. Once the virtues are declared heroic, there will remain the examination of the four miracles required. This presents no great difficulty as a number of favors have been obtained through the intercession of the Venerable, which it is believed will pass the scrutiny of the Congregation.

***Cuba,** Visit of Archbishop Chapelle to our College.*—A notable event in the history of the Belen College this year was the visit of Most Rev. Placidus Chapelle, Archbishop of New Orleans and Apostolic Delegate to Cuba and Porto Rico. As soon as it was definitely known that the worthy prelate would visit the church and college of our fathers, every preparation was made to receive him in a manner befitting his rank and proportionate to that love and veneration which he has always manifested for the sons of Loyola. When the time for his arrival approached, the hundreds of students in full uniform and with banners waving in the breeze were drawn up in two lines along the avenue leading to the college, and as his Grace, accompanied by Monsignor Santander, alighted from the carriage, they were greeted with prolonged and hearty cheering. His Grace was then treated to a tasty program, consisting of songs, poems and speeches. This over, he repaired in company with the fathers, to the church and thence to the beautiful oratory, where the body of his name-saint St. Placidus reposes. He was deeply impressed by the reception tendered him, and more than once expressed his regret at not being able, out of deference to the Bishop, to make the residence of the Jesuit fathers his home during his stay in the capital.

***France,** Province of France.—The Novitiate* at Canterbury, England, was transferred a year ago to the buildings at Laval formerly used for so many years as a scholasticate. This year the juniorate has also been moved to Laval, so that there remains at Canterbury but three fathers and some coadjutor brothers who take care of the house and property until it is decided what is to be done with it.

Status Assistentiæ Galliæ, S. J. (1762–1768). — Under this title the indefatigable Father Vivier, archivist of the Province of France, has just published a valuable collection of catalogues of the old Society in France. This collection comprises various catalogues of the different provinces for the above years, and is completed by an alphabetical index, giving the name, province, date of birth, etc., for each of the 3200 Jesuits who belonged to the French Assistancy at the time of its dispersion by the French parliaments. This work cannot fail to interest our historians in all the Assistancies. Father Vivier hopes that a similar work will be undertaken in the other Assistancies so that we may be able to know more exactly the state of the whole Society at the time of its suppression.

This book consists of 350 pages and is sold to Ours for eight francs. It may be ordered from Brother Lavigne, 35 rue de Sèvres, Paris, and payment made through the procurator of the province.

Poitiers.—Our college here—"Ecole Libre S. Joseph" is flourishing. A large hall has recently been built, decorated, and furnished with electric lights, and a fine stage and scenery. The beautiful chapel of the congregation has been redecorated and a gymnasium put up and other improvements made, all of which shows that in spite of the difficulties Ours have to encounter in the present state of affairs, the college is flourishing.

At *Paris* also improvements have been made in our colleges. Thus at *Vaugirard* a monument has been erected to Père Olivaint, martyr of the commune, and formerly rector of this college, while at St. Ignace, rue Madrid, new buildings have been erected.

Ouvrage Couronné.—The "Histoire de la Littérature Française au XVII. Siécle" by Père Longhaye has been crowned by the "Academie Française" (prix Montyon) upon a very flattering report by Monsieur Brunetière.

Father J. B. Simon, until lately rector of the scholasticate and tertian instructor has been made Vicar Apostolic of Kiang-nan, in China. He succeeds Bishop Garnier, who died on the 14th of August of last year.

Deaths.—Father Adolphe Vasseur died at Paris on March 25, at the age of seventy-one. He was known to many in this province, having taught classics at Montreal for a number of years, and for having spent some months in New York on his way back from China, where he had been engaged in missionary work. He was obliged to return from China on account of his health but he continued his apostolic work by designing and propagating religious pictures and paintings. He was an excellent artist and decorated no less than twenty-seven churches, several in Paris itself.

On the 24th of the same month, Father Charles Clair died at Paris in the sixty-fifth year of his life. He was well known as author of the Life of Blessed Margaret Mary and of Père Olivaint.

Bibliothéque.—Father Sommervogel tells us that he is advancing with the ninth volume. It will contain the conclusion of the supplement, a table

of anonyms and — as there will be some room left — a geographical index of the different authors and the correction of a number of errors.

Province of Champagne—Lille.—During the late anti-clerical riots in this city, our college of St. Joseph was one of the chief points of attack. Hundreds of windows were broken by the mob, and not a few of the missiles came dangerously near causing injury to life and limb.

Province of Lyons — Mold.—The good seed sown by the French fathers of Lyons while at Mold is still producing fruit, as is shown by the following from a Protestant "Liverpool Welshman" who writes to the "Courier:" I had occasion to visit Mold not long ago, when to my surprise and astonishment I observed a procession of quite two hundred children, and upon inquiry found that they were all Roman Catholics, and the priests and Sisters of Mercy conducting them were talking Welsh fluently. Now, I remember Mold when there was hardly a Roman Catholic in the town. I am strongly of opinion that the Jesuits who escaped from France during the Franco-German war [1] and who settled in North Wales, have Romanised the whole of North Wales. I consider it a disgrace to all the Protestant ministers, no matter to what Church they belong, to allow the rising generation in Wales to be handed over to Rome in this manner.

Frederick.—On the feast of Father Rector, May 6, the juniors gave a tragedy in five acts from the French of Father Longhaye. The scene is laid at the borgo, or old capital city of Malta, in the Grand Convent of the Knights Hospitallers of St. John of Jerusalem, during the siege of Malta by the Turks in the reign of Solyman the Magnificent. The time of the action is from June to September, A. D. 1565. The translation was made into English blank verse by the members of the class of rhetoric, and the presentation of the play was such as to make it marked in the annals of the juniorate.

The number of scholastic novices at present is 51; of coadjutor novices 7. Five scholastic and two coadjutor novices have entered since the catalogue was issued.

Georgetown, *The Observatory.* — An event of great importance in the astronomical world was the appearance in March of the first series of the Atlas of Variable Stars upon which Father John G. Hagen, S. J., the director of the observatory, has been at work for a long time.

The first series contains those variables which are below the 10th magnitude, with declination between 0° and - 25°. There are forty-four charts in the present series, with a preface which contains explanations necessary for a thorough understanding of the star-catalogue and the charts. The directions are given in Latin so as to be of use to astronomers in all parts of the world.

[1] This is a mistake. The fathers from Lyons did not settle at Mold, till ten years later when they were driven out by the decrees of 1880.

The whole work is divided into five series, of which the first three are devoted to stars of the lowest magnitude, the fourth to those that are visible in ordinary instruments, and the fifth to those that may be seen by the naked eye.

The inscriptions of the charts contain all the data required for night observations: the color, the spectrum, limits of variation in magnitude, name and position of the variable star, which is placed in the centre of each chart.

Each *chart* is accompanied by a *catalogue* sheet, which furnishes all the data required for the reduction of the observations.

Of the utility of this Atlas little need be said. It will prove indispensable to the professional astronomer who wishes to observe variable stars in a systematic way, and to the amateur, who can find no readier means of really adding to the sum of scientific knowledge than by variable star observations. The division of the Atlas into five series will furnish the observer with whatever program may be adapted to his instrumental means and his geographical position. The charts will enable him to identify the variable without loss of time, and the catalogues will give him the positions and magnitudes of the comparison stars. The brightness of the latter is expressed in steps and in magnitudes, with references to the Bonn *Durchmusterung* and other catalogues. Specimens of the charts were published last October in the *Nachrichten* and in the *Astrophysical Journal*. The names of Wolz and Henry, who also engraved and printed Schönfeld's DM., are a guaranty for the technical features of the Atlas.

The price has been fixed by the publisher, Mr. F. L. Dames, of Berlin, as follows: To subscribers for all the five series together, the rate will be 1 Mark (25 cts.) per chart, but for each series separately 1.20 Mark (30 cts.) per chart. In both cases the catalogue is included.

Neither author nor publisher considers the work a source of gain. The cost of engraving and printing the whole Atlas will be about $7000, one-fourth of which was originally guaranteed by the well known benefactress, Miss Catherine W. Bruce. Estimating the selling price in round numbers at $50, it is clear that one hundred subscribers to the entire Atlas will not pay the engraver and printer. Thus far only 62 subscribers have been obtained, and as there was danger that the Atlas could not be completed, Miss Bruce added to her previous gift of $1750 the sum of $1400, making in all $3150.

Some time ago, at the suggestion of Professor Edward C. Pickering, of Harvard, a circular was issued to announce the Atlas and invite subscriptions. At present this field of the science is being cultivated more widely in America than elsewhere, and it is hoped that both author and publisher will be encouraged by a ready response to their appeal.

The charts are on stiff cardboard sheets 9 by 11 inches, and the catalogues on corresponding sheets. They are neatly printed and packed in a durable cover.

The University has reason to be proud of Father Hagen's great work, and we shall look with interest to the notices which may appear in the scientific journals. We hope that it will be our good fortune to record soon the completion of this great work.—*College Journal.*

India, St. Mary's Seminary, Kurseong.—The general theologate for the Indian missions of the Society has this year reached the highest number of students, since its opening in 1889. We are 22 in the Long Course, and 6 in the Short Course. Of this number 9 belong to the Bengal Mission, while 12 hail from Madura, and 7 from Mangalore. The house was originally intended as a scholasticate for the mission, but Father General's recent arrangements concerning the studies of Ours in India, have necessitated a number of additions and improvements. Our skilful architect Brother Rotsaert has succeeded in accomplishing this happy result without in the least disturbing the unity or beauty of the original plan. And while the needful has been carefully attended to, superiors have not forgotten to provide ample means for recreation of mind and body. The extensive grounds bought from an Indian Rajah, have been artistically laid out, and the deft hands of the scholastics have converted unpromising spots into lovely flower-gardens. A perfectly level road, a rare thing up here near the Himalayas, leads to the grotto of our Lady of Lourdes, which again is the work of a devoted band of scholastics. While behind the moss-covered rocks and mountain creepers are rustic seats, where the studious theologian loves to sit under the very shadow of our Lady's statue. Our play-grounds are modest, but certainly large and varied enough to please all tastes. Tennis finds favor at home, and cricket out in the country. The villa serves also as our country-house during the fortnight of Vacationes Majores.

A goodly number of native huts have been erected on our grounds for the mountaineers that have been converted in recent years. They are a strong, healthy tribe, honest and straightforward; and judging from the results already achieved, they give fair promise of a flourishing Catholic community in these remote Himalayan regions. A school has been opened for the boys, and there is besides, what is the beginning of a large orphanage. The beautiful chapel of which the natives are justly proud, is regularly frequented by the steadily growing congregation of the hill tribes who gather there for Mass, prayers and catechism. The religious instruction and training of these simple folks affords an outlet for the zeal and pious enterprize of our theologians.

St. Xavier's College, Calcutta.—The services of Father E. Lafont in the cause of science have brought him more honors. He has been made member of the Institute of Electrical Engineers, London, and the King of Belgium has created him Chevalier de la Legion d'honneur.—*D. Fernandes.*

Jamaica, *The Trans-Oceanum Atlanticum Privileges.*—Bishop Gordon has obtained that these privileges granted in 1897 to the countries of South America be extended to the Antilles and every island in the Carribean Sea. They are hence applicable to Jamaica. For the sake of reference we give them in full:—

1. The *Faithful* are obliged to fast only on Fridays of Lent, Holy Saturday, and the Vigil of Christmas. Consequently the Fast of the other days of Lent, of the Ember Days, and of the Vigils and Feasts during the year are all abrogated.

2. The use of flesh meat is permitted on every day during the year, except on the Fridays of Lent, Holy Saturday, and the Vigil of Christmas.

3. The use of butter, cheese and eggs is allowed on all days without exception; hence their use is no longer forbidden even on Good Friday.

4. The Faithful may marry and receive the nuptial blessing at any season of the year, provided that during the times at which Marriage is forbidden by the general laws of the Church they do not make use of too much display. Hence the organ will not be played, nor the church bells rung on the occasion of marriages celebrated during the seasons of Lent and Advent.

5. The annulling impediments of marriage which arise from the third and fourth degree of consanguinity and affinity are abrogated. Hence those who are more distantly related than first cousins can now validly marry without any further dispensation.

The time for fulfilling the Precept of Easter Communion is extended to the Octave of Corpus Christi inclusive.

All the Faithful who live in places where it is absolutely impossible or very difficult to have access to a Confessor, can gain indulgences and jubilees, which require Confession, Communion and fasting, if they observe the fast and are contrite of heart, and besides have a firm purpose of going to Confession as soon as possible, or at least within a month.

All Priests of the Vicariate or of any country of Latin America, as long as they remain in these parts and not otherwise, can say three Masses on All Souls Day whether it be kept on the 2nd of November or be transferred to the following day according to the Rubrics of the Roman Missal, they can however only take a stipend for the first Mass; and moreover the second and third Mass must be applied not for any deceased person in particular but in suffrage for all the souls of the Faithful departed.

All these privileges are granted for the period of thirty years; and therefore independently of any annual publication they will remain in force until the 18th of April, 1927.

All these privileges are territorial and cannot be made use of outside the countries mentioned by the Holy Father in his Encyclical, and also in his declaration dated 16th August, 1898.

CHARLES GORDON,
Bishop of Thyatira and Vicar Apostolic of Jamaica.

The Orphanage.—In the *Gleaner* of the 20th we read the following: Ten boys from the Roman Catholic Orphanage near Spanish Town, have been selected to proceed to Reading, in the parish of St. James, on Thursday to do agricultural work for about eighteen months. By the end of that time if the boys prove capable agriculturists, we understand that it is the intention of Bishop Gordon to give them about ten acres of land each so as to enable them to start earning a livelihood.

On this the "Jamaica Advocate" in its leading editorial says:—

We have long waited for just such a gospel as this, and we hail its announcement with delight. When, sixty years ago, the British Government and Parliament freed the 300,000 bond-slaves in the West Indies, this is the gospel which they should have proclaimed. Had they embraced and adapted it to the then existing circumstances of the people and the country, this Colony, aye, and every other West Indian Colony, would, long since, have presented to the world the cheerful aspects of constant contentment and peace. The glaring defect in the economic arrangement then adopted was, to give everything to the lazy, unproductive idlers, in the persons of the slave owners, who had always enjoyed everything, and to give *nothing at all* to the "bone and sinews" who had *produced* everything. The spirit of that arrangement has been so faithfully adhered to in the Colonies, ever since, that the logical result is the cruel situation in which we now groan and suffer.

It is a reproach to our statesmen, and to some of our ecclesiastical leaders, that they have allowed Bishop Gordon to teach them the moral and economic lessons embraced in his scheme; and the least that we can say to them with reference to his noble example is: Go ye, *and do likewise.*

Father Magrath writes:—All well, thank God! Even his Lordship seems to be in excellent health just at present. Fathers Emerick, Broderick and Lynch spend all their time in the mountains removed from Kingston. We see them at long intervals of time. There is plenty to keep us from being idle and much need of the prayers of our brethren in the province. The number of converts, according to *Fructus Spiritualis* of the LETTERS, will manifest the progress and success of our missioners. Fathers Gregory, Kayser and I spend almost all our time in class. Our students are good and bright though not numerous.

Marquette.—A booklet of 141 pages has recently been published by Ginn & Co., entitled "Heroes of the Middle West." It is written by Mary Hartwell Catherwood and the heroes are in great part our French missionary fathers of the 17th century. There is a fascination in the lives of those heroic fathers of ours who figured so prominently in the opening of the Mississippi and St. Laurence regions which none of our historians have been able to elude. But none of them, save our Catholic historian, has followed the careers of these soldiers of Christ with the uniform respect and love that appears everywhere in the pages of Mrs. Catherwood. Somewhere in her

writings, she says, "Jogues, Brebœuf, Lalemant, Marquette—a noble procession . . . and Protestant or Catholic we fall on our knees as the holy men of God pass by." One third of the little volume before us is devoted to Marquette and it is remarkable what sympathy, affection and veneration are woven into the simple rapid narrative of his life. May he reward her with that gift which he came to spread over the land—the light of the faith.

Missouri Province. — Father Joseph Grimmelsman was installed as Provincial of this Province on the 14th of February. His predecessor, Father Thomas S. Fitzgerald, has replaced as Minister of St. Ignatius College in Chicago, Father Henry Dumbach, who fills the post of Assistant Prefect of Studies in that college, vacated by the assignment of Father John J. Donoher to a mission band on the appointment of Father Hugh M. P. Finnegan to the pastorate of SS. Peter and Paul's Church in Detroit previously held by the present Rev. Father Provincial.

Scholasticate.—On the 20th of February disputations were held, the participants being as follows: in Ethics Mr. V. Fusz, defender, Messrs. E. Behiels and J. Daly, objectors; in Cosmology Mr. F. Ruppert, defender, Messrs. E. Anderson and E. Wheeler, objectors; in Logic Mr. I. Bosset, defender, Messrs. H. Vogt and D. Henry, objectors; Mr. F. Siedenburg lectured on "The Formation of Chemical Compounds," Mr. C. Garde assisting him in the experiments.—Several obstacles, chief among which was the protracted intensely cold weather during February and a part of March, have interfered with the desired progress of work on the new building for our theologians, but it is hoped that the more favorable conditions now prevailing will ensure the completion of the structure before the next scholastic year.

Chicago, St. Ignatius College.—The annual retreats given to the various sodalities of the Holy Family parish this year were largely attended. At the close, new members were received as follows: Young Men's Sodality, 102; Young Ladies' Sodality, 60; Married Ladies' Sodality, 107.

We have long felt the need of more light in our church. Accordingly, the contract to light it by electricity was given out a short while ago and the work is pushing forward to completion steadily and satisfactorily. It is being wired on the three wire system, using the highest grade of water-proof rubber-covered wire. From the Edison street service in front of the church runs a feeder heavy enough to carry 1500-16 C. P. lamps. At the street main a 500 Ampere three-pole knife switch controls all the lights in the building. The switch-board, an oak cabinet five feet square lined with Italian marble, is located back of the main altar. In it are placed the switches to control all the lights in the sanctuary, at the side altars and in the main body of the church. The lamp distribution is as follows: Sanctuary, 435; side altars, 373; main body of the church, 497; upper and lower galleries, 82; lower church (body), 139; main altar, 46; side altars, 28; in sacristy, dressing

rooms, corridors, etc., 143. Total number 1 C. P. lamps, 128; 8 C. P., 444; 16 C. P., 1036; 32 C. P., 35. Grand total of lamps of all kinds, 1643.

A recent and very successful effort is being made to provide for the spiritual wants of the Italians in our vicinity. One of the parochial schools serves the purpose of a church. It ministers to the needs of about five hundred families who are thus provided with Mass and sermon every Sunday. After the morning services catechism is taught to about three hundred children, by ladies who have kindly volunteered their assistance. In addition a sewing class, numbering one hundred and fifty or more, has been started and meets every Saturday afternoon.

Among the entertainments given under the auspices of the college during the winter was a lecture by the Vice-President, Father Cassilly. His subject was "The Training of Boys," and the interest manifested in its discussion was sufficiently evidenced by the large and appreciative audience in attendance.

The students of the college gave a very succesful rendition, during the Christmas Holydays, of "The Upstart," an English adaptation of Moliere's well known comedy, "Le Bourgeois Gentilhomme." The theatre was thronged and the press notices were most favorable. The proceeds went to the boys' library and a snug little sum was realized.

The Harper and the Rogers Bill.—Two bills have recently been introduced into the Illinois Legislature, entitled respectively the "Harper" and the "Rogers" bill. The purpose of the first, so it was thought and not without good reason, was to centralize all public educational control in the State making it tributary to the Chicago University of which Dr. Harper, after whom the bill is named, is president. To facilitate the movement, for which plans were skillfully laid months ago, President Andrews of Brown University, a Baptist and a friend of Harper, was brought on here and "worked" into the superintendency of the Chicago public schools. The protest against the scheme, however, was so loud and general that the bill was defeated in the Legislature last February.

The second, the Rogers Bill, provides that no educational institution be allowed to confer degrees or enjoy State patronage of any kind unless it has a foundation fund amounting to some hundreds of thousands of dollars. It is not, of course, to be retro-active and will effect only such institutions as may come to the surface in the future. None the less, it is viewed as a menace and the politician's hand is clearly traceable in the sly provisions. Accordingly, a strong protest has been made against it also with such an effect that the bill did not receive a single vote.

Father Cassilly has been a vigorous leader in opposing these bills, writing articles in the papers and editing a pamphlet on the subject. It was at his instance that the meeting of Catholic colleges passed a resolution against these bills.

New Orleans Mission, Spring Hill College.—In spite of yellow fever drawbacks, Spring Hill has undertaken and completed during the past year several valuable improvements. Chief among these is the erection of a handsome and spacious gymnasium. It is a brick building 155 feet long, 40 feet broad and 35 feet high, and is divided into two compartments of almost equal dimensions. One of these compartments is equipped with a complete supply of gymnastic apparatus; the other is a miniature play ground roofed in, affording every facility for the indoor practice of base ball, hand ball and other games.

Adjoining the gymnasium and in a line with it, a second brick building has been erected of the same width and height as the gymnasium. It measures ninety feet in length and is portioned off into three sections furnished respectively as reading room and library, billiard room and music hall.

The first number of a new college magazine, successor to the old Spring Hill Album, was published at Easter under the title of the Spring Hill Review. It contains nearly one hundred pages of reading matter made up of original compositions and college items, and is profusely illustrated with a variety of views in and about the college, and pictures of students old and new.

St. Mary's, Galveston.—Father John B. Quinlan rector of the college, died suddenly during the night of the 6th of February. During the day he had been in his usual good health, attending to his ordinary work, nor had there been the least sign of failing strength. Father Quinlan was 63 years old at the time of his death. Born at Cork, Ireland, in 1836, he entered the Society at the advanced age of 38 years. After making his novitiate and first studies at Aix in France, he spent eight years in the Syrian Missions, chiefly at Beyrouth, where he was ordained priest. He came to the New Orleans Mission in 1885. He was appointed rector of Galveston on the 1st of September, 1896. Father Quinlan was remarkable for his scrupulous observance of our rules, and for his uniformly holy and edifying life.

Father A. Guyol has been appointed vice-rector of the college.

Palgrave, William Gifford *The Ex-Jesuit.*—Father Matthew Russell, well known to our readers as the editor of the "Irish Monthly" and from his contributions to the LETTERS, sends us the following interesting item:—

As I met the unfortunate and brilliant Father Palgrave twice—at Limerick and then at Laval not long before his sad apostacy—I took a special interest in the account given some years ago in these pages of his return to the Catholic Church a considerable time before his death. An authoritative account of this last happy change is given by his niece, Miss Gwenllian Palgrave, in a very interesting book published lately by Longmans, Green & Co.—"Francis Turner Palgrave, his journals and Memoirs of his Life." The *Weekly Register* gives this summary of the part of the work that chiefly interests us:—

Mr. Francis Turner Palgrave's illustrious brother (or, rather, the one of his illustrious brothers best known to Catholics) was that William Gifford Palgrave whose extraordinary career as an honors man at Oxford, as a convert to the Catholic Church (which he, for a time, forsook), as a Jesuit priest, as an explorer and student of Arabia and other regions of the East, first as missionary and afterwards as a traveller working in the still philanthropic service of the Emperor Napoleon, makes one of the strangest lives lived by modern man. It will be happy tidings to some Catholic readers of Miss Gwenllian Palgrave's book that her uncle, the ex-Jesuit, returned at his death to the faith of his first great personal conviction. It was happy tidings and it is touching to record this—to his Protestant brother, Francis, who met the traveller, his most intimate companion as a boy, and who records in his journal with joy that this brother had been reconciled "to his old Church—the Catholic." In 1888 he writes: "I little thought what woe was hanging over me; that I should see the telegram in the daily paper from Montevideo, announcing the death of my very dear, dear Gifford on September 30. It is a most specially irreparable loss to me; from him I had very rarely been parted through childhood and youth till he left for Indian service in 1847" (this future Jesuit had taken military service); "to whom I looked up, and whose love for me henceforward, through all the changes of his changeful life, never slackened. I saw him next at Rome, in 1854, at the Collegio Romano—a strange but delightful meeting. Then when he appeared suddenly in his Syrian robes as priest, at our house in Hampstead. . . . Whatever opinions holding, my full conviction is that in all spheres and offices he did his duty to his very best and manliest. May I be as ready! As worthy, or near it anywhere, I cannot be." One of the noblest, gentlest, and sweetest acts of reverence for another's soul that we have seen recorded in any biography is this—that Mr. F. Palgrave, a Protestant, caused a Mass to be offered in London for his brother: "On 1 Oct. I early with Cis [his wife] went to the Catholic chapel to a *Requiem* Mass for dear, dear Gifford, which we had arranged, as I knew not if anyone in Montevideo or here had thought of it." And some time before his own lamented death he wrote, to his children, of the friends he had survived: "I pray for mercy on their souls: and do you, my dearest dearests, pray for mine." His daughter tells us with how Catholic a humility he thought of the trial and responsibility of death. "He particularly disliked," she says, "the complete assurance of freedom from pain and sorrow after death which is expressed in so many religious poems." Let the sadness of this faith be to those who survive the best pledge of his ultimate consolation.

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After the receipt of Father Russell's letter we were fortunate enough to secure a copy of the above book in New York and from it we extract the following additional items:—

Of Gifford's return to the Church Mr. F. Palgrave writes as follows in his journal in July, 1887: "Gifford has been spending this summer with us, which is a real happiness. Cis and I both rejoice at his complete reconciliation to his old Church [Catholic]." September 1, 1887: "Came up to London with Cis to see dear Gifford before he leaves for Montevideo. . . . Bade an affectionate farewell to the dear brother, who returns to his distant abode with much better heart."

Miss Gwenllian thus writes of the affection of Francis for Gifford: "In the autumn of 1888 came the great sorrow of his brother's death at Montevideo. The words written in his journal at the time show something of what this loss meant to him. Although parted for the greater portion of their lives by thousands of miles, they never lost touch with one another, nor were they divided in sympathy for a single day. Probably no two brothers have ever loved and admired each other more—each in his own sphere of life, and often differing in opinions. It was a great happiness to my father and mother that he had been their guest during most of the summer of 1887, before he left England as Minister Resident at Montevideo." On hearing the death of Gifford, Cardinal Newman wrote a letter of condolence to Mr. F. Palgrave which is given in this life.

This remarkable affection of Francis for his brother appears frequently in the journal, and his intense grief at parting with Gifford when he cut short his brilliant career at Oxford in 1847, by entering the Indian service, was the theme of one of his early poems, a few stanzas of which we cannot help inserting:—

Mine were the treasures of thy love,
The blessings of thy sight:
I asked not joys around, above,
Secure in such delight.

Mine was the guidance of thy tongue:
Thy thoughts to mine were known:—
—Another's ear thy voice may hear,
And rob me of mine own.

Thou saidst: I go: yet space may bind
Near household ties yet nearer:
I go: yet absence hours shall find
Dear hearts to dear hearts dearer.

—This is my deepest source of pain:
I cannot see thy face:
That long horizons part us twain:
Blue pathless tracts of space.

Philippines, Manila.—We learn from a letter of Father Pius Pi to his provincial, Rev. L. Adroer, that our fathers opened our college at Manila, called the Athenaeum, on Dec. 1. Owing to the troubled and uncertain state of affairs, it was thought prudent to exclude boarders altogether, and admit only day scholars and half boarders, whose families reside in the city. The pupils have not been entered for matriculation properly so called, as the university has not opened that department. Should the Americans take effective

charge of the government of the islands, matters have been so arranged among the governors, that in the beginning it is agreed to extend the necessary support and protection to the Athenaeum, normal school and observatory, as well as to the missions in Mindanao.

Father Pi strongly insists on the urgent necessity of being provided with English-speaking subjects, who, besides taking charge of a certain portion of the observatory's work, will be able, in case of necessity, to teach English in the schools, and look after the spiritual needs of the English-speaking Catholics in the capital.

Province Changes.—Since January 1, the following changes have been made. At Fordham Father Macksey replaced Father Fagan who is at present at the Gesu, Philadelphia. On the closing of Providence in January Father Bric was sent to St. Mary's, Boston, to be superior in place of Father M. F. Byrne who was transferred to Boston College. Father Denny was sent to New York as spiritual father in place of Father Boursaud, who has gone to Spring Hill on account of his health. Father Stephen Kelly was sent to Gonzaga, Washington, and Father Rache to Jersey City. Brother Donnelly came to Woodstock as assistant treasurer, and Brother Ranahan was sent to Frederick. As McSherrystown has been given to the bishop, Father Haugh was sent to Woodstock as pastor and in place of Father Coppens, who has been sent to Troy to replace Father Finnegan who has been sent to St. Inigo's. Father Himmelheber has been transferred from St. Thomas to Keyser Island to superintend the building of the new house of retreats. Father Cahill has returned from New Mexico and is at present at Woodstock.

Parishes given to the Bishop. — The church and residence at Providence were handed over to the Bishop on Jan. 11.

The church at McSherrystown was given to the Bishop of Harrisburg on Jan. 8.

Rocky Mountain Mission, *Pendleton, Oregon.*—This mission is situated about ten miles southeast of the town of Pendleton on the Umatilla Reservation. We have about ninety boys and girls attending the school, quite a number considering the amount of money the government allows us for compensation. We are paid by the Indian Department for about twenty-four pupils, so that we must be pretty economical in order to make both ends meet. The boys are generally bright. A band has been organized among them consisting of seven brass instruments, a bass and snare drum, cymbals and triangle. They play a number of pieces, mostly national airs, and execute them fairly well, considering the short time they have had the instruments, about seven months. Do you think there would be a chance of getting some cast off uniforms for our Indian boys' band at some of the colleges where they have cadets? When the boys grow up, or leave, they may throw aside their old uniforms and care no more for them. These old uniforms

would be very serviceable here. They would not only please the boys, but serve as an attraction for drawing others of the reservation to our school and so prevent them from attending the other school where they receive no religious instruction. Our band has proven thus far quite an inducement, and if it had uniforms in addition, it would become a powerful magnet to attract children to our school.—The people of the reservation are a mixture of whites, half-breeds and Indians. The Indians comprising portions of three different tribes (Walla Walla, Cayuse and Umatilla), are partly Catholic, partly Protestant and partly infidel. The Catholic Indians are very good, and attend Mass regularly on Sundays, but the majority of the half-breeds and whites are the *ne-plus-ultra* of the reservation, and so consider themselves not obliged to attend Mass or their duties.—There is a great field here for the labor and zeal of many priests in reclaiming people who have fallen away from the practice of their religion and who have become indifferent, and in many cases are without faith.—*Father C. J. J. Donyan, S. J.*

Rome, Engravings of Our Saints.—Father Armellini sends us from Rome the following notice, to which we beg to call the attention of our superiors:

There has been in the Roman Province of the Society from time immemorial the custom of keeping framed and hanging in the corridors, as well as in the rooms, of all our houses, the engravings of our saints. Such a custom in times only of our dispersions was occasionally interrupted; but as soon as the dispersion was over, it was restored. To keep up this holy custom, expenses have been incurred, partly to retouch the old steel plates worn out and partly to get new ones engraved. Hence the co-operation of Ours in purchasing these pictures would be appreciated. Thus the expense of producing them will be lightened. Our canonized saints at present are thirteen, however, the series of their pictures comprises only eleven engravings, for our earliest three Japanese martyrs canonized are represented together in one engraving. The price of the whole series will be (including mailing expenses) four dollars. Applications should be addressed to Rev. T. Armellini, 120 Via del Seminario, Rome, Italy.

Copies of these engravings have been recently secured for the novitiate at Frederick, and they should be in all our houses.

The Death of Father De Augustinis.—On January 17, shortly after 5.30 P. M., died at Rome, in the Gregorian University, Father Æmilius De Augustinis.

Professor at Woodstock from 1869 to 1888, his name and text-books have grown familiar to hundreds of Ours, who cannot fail to be interested in a brief account of his last moments.

On December 10, 1898, Father De Augustinis had a second stroke of paralysis. Fourteen months previously he had experienced a first attack, which seemed to have left his higher faculties intact. This time, however, he lost their use for the space of four hours. The doctor, fearful of a new attack, advised the administration of the last sacraments. Up to that time, the father

lived in the full hope of recovery, and even spoke of resuming his usual occupations; but when he was told to prepare for the holy Viaticum, he realized his condition, received the announcement with great calm and resignation, and abandoned all thoughts of earth. To those who visited him then he said with a cheerful countenance: "The end has come; pray the Madonna to take me speedily to heaven." About food and medicine he remarked: "They are the last props of life; they are really of no avail; let us take them, however, as long as it is God's pleasure."

His sentiments of lively faith were the more remarkable, as but a few hours before, the good father was persuaded of his speedy recovery, and convinced he had still many years to live. The end, however, had not yet come. The struggle between life and death continued. The sick man's condition grew worse, his sufferings more intense. His breathing especially was most painful, so that the lightest covering on his breast became for him an unbearable weight.

It was a consoling and edifying spectacle on the last day, when his memory and partly his understanding were beginning to fail, to see him turn his eyes wearily towards the father who was at his side, and ask him for assistance in repeating those short prayers and pious ejaculations, he had been in the habit of reciting during the long hours of his illness. He thus continued praying in a low voice until 5.30 P. M., Tuesday, January 17. Every one who came near Father De Augustinis during his prolonged sickness, was greatly edified by his patience and resignation amid so much bodily suffering. Never, during those fifteen months of complete inactivity and great physical pain, did a single complaint escape his lips. During the last days of his life, especially, his only words were words of gratitude towards those around him who gave him assistance, and still more expressions of love of God and of resignation to his divine will.

We have been promised a sketch of the life of Father De Augustinis for our next number.

Father Ehrle and the Vatican Manuscripts.—The specialists at work in the great European libraries have observed with alarm and consternation that the priceless old manuscripts which are their chief treasures cannot much longer withstand the corrosive action of the elements. Especially is this the case in the foremost library in the world, the Vatican. Attempts have been made in the Vatican library and elsewhere to arrest the progress of destruction, but with very little success. In view of this state of affairs, which is of world-wide interest, Father Ehrle, S. J., the prefect of the Vatican library, put himself in communication with the most prominent librarians of the world. The result of his efforts was that last year a congress of librarians was held in St. Gallen, Switzerland, presided over by Father Ehrle, to which nearly all European countries had sent government experts or representatives of libraries. The imminent danger of the irretrievable loss of the most venerable and valuable manuscripts was unanimously recognized

and Father Ehrle was warmly thanked for taking the initiative in this important matter. The congress before adjourning elected a permanent committee with Father Ehrle as chairman, under whose direction experiments are to be carried on with a view to the saving of the treasures. We now hear of one very gratifying result of the deliberations of the congress, a result which the learned world will hail with joy. It also affords a new proof of the holy Father's generosity in sharing the Vatican treasures with the whole world.

Thanks to the efforts of Father Ehrle two Vatican manuscripts are to be reproduced every year by photo-chemical process. In size and form they will be exact reproductions of the originals. With each manuscript will be edited a text adorned with all the apparatus of modern scientific criticism. The first work selected for reproduction is the manuscript of Virgil, which will be followed by the famous roll containing the Book of Josue.

Golden Jubilee of the Civiltà.—The Civiltà has just entered on the fiftieth year of its publication, the first number having been issued on April 6, 1850. In recognition of these fifty years of good service, the holy Father has addressed a letter to the writers of the Civiltà, in which having called to mind the great work it has done for the Church in valiantly contending for the rights of the Holy See and in advancing and illustrating the doctrine of St. Thomas Aquinas, he concludes as follows:—

Ex gratulatione igitur Nostra animos sumite; nullisque fracti laboribus pergite Nobis et Ecclesiæ vestram probare alacritatem. Ut autem perfecti adhuc operis lætitia benevolentiæ Nostræ testimonio augeatur, Apostolicam benedictionem, munerum divinorum auspicem, vobis universis et singulis amantissime in Domino impertimus.

Home News.—*The Winter Disputations* took place on Feb. 20 and 21, *Ex Tractatu De Sacramento Pœnitentiæ*—Mr. Brosnan, defender; Mr. Coony and Mr. McCreary, objectors. *Ex Tractatu De Virtutibus Infusis*—Mr. Schimpf, defender; Mr. Whittle and Mr. Devine, objectors. *Ex Scriptura Sacra*, "The Theology of St. Paul"—essayist, Mr. Heitkamp. *Church History*, "Church History and Scientific Criticism"—essayist, Mr. J. S. Cronin. *Ex Psychologia Rationali*—Mr. Geoghan, defender; Mr. Langan and Mr. Devlin, objectors. *Ex Logica*—Mr. Coveney, defender; Mr. Murphy and Mr. Brady, objectors. *Chemistry*, "Characteristics of Chemical Affinity"—lecturer, Mr. Conniff; experimenter, Mr. O'Laughlin.

The Spring Disputations were held Apr. 24 and 25. *De Sacramento Matrimonii*—Mr. Kuhlman, defender; Mr. Bergin and Mr. Schuler, objectors. *De Virtutibus Infusis*—Mr. Peters, defender; Mr. Otis and Mr. Thompkins, objectors. *Ex Scriptura Sacra*, "The Demoniacs of the New Testament"—essayist, Mr. MacMahon. *Ex Jure Canonico*, "The Attitude of the Church towards Heretics with regard to Matrimonial Impediments," essayist, Mr. O'Gorman. *Church History*, "The Organization of the Church in the First Century"—essayist, Mr. Semmes. *Ex Naturali Theologia*—Mr. W. Sullivan, defender; Mr. Parker and Mr. Hurley, objectors. *Ex Ontologia*—Mr. Johnson, defender; Mr. Mellyn and Mr. Emmet, objectors. *Physics*, "Wireless Telegraphy"—essayist, Mr. O'Laughlin. *Astronomy*, "How the Date of Easter is found"—essayist, Mr. Keating.

SUPPLEMENT.

OURS IN MANILA AND MINDANAO SINCE THE SURRENDER.

A Letter from Father F. X. Simó to the Editor.

The following letter was received after the last page of the Varia had been set up. The late and important news it contains, and the desire of many to have authentic information about Ours in the Philippines, has induced us to print it as a supplement to the present number rather than to keep it till July.— ED. LETTERS.

MANILA, April 4, 1899.

REV. AND DEAR FATHER,

P. C.

I received your letter, the date of which I do not well remember, and more recently your postal card acknowledging the receipt of the programme of our triduum for the end of the year. Your Reverence must not be surprised that I have been so slow in writing, for we have had to pass here through many tribulations from all of which our Lord, thanks to his goodness! has safely delivered us. Frankly I was in no mood to write letters, although I appreciated your Reverence's good wishes and anxieties about us. It is sad to see so many calamities and miseries. But, however, —*ad rem* :—

After the surrender of the city of Manila, the American troops took possession, and thanks to God! there was no disorder to regret. All behaved very well; lately there have been abuses on the part of the volunteers, but these are being corrected little by little. The authorities have treated us very well and we are on the best terms with them all. They have taken on themselves the obligation of paying the professors of the "Ateneo Municipal" and those of the Normal School, so that from August the 14th, 1898, up to the present, we have received our salaries just as we did from the Spanish Government. In a short time they will pay the officials of the Observatory. So your Reverence sees how our Lord sustains and protects us.

Since the surrender of the city till quite recently our "Ateneo" was half-filled with Spanish troops; but now there are none, for they have all been sent back to Spain. The classes of the college opened on the second of December, the number of students reached five hundred, and everything went on well until hostilities broke out between the Filipinos and the Americans on the night of February 5. The incendiary fires began, the disturbance was great, and, of course, the number of pupils dropped till it became half of what it was or even less. We closed the classes on Monday of

Holy Week, and we had the distribution of prizes in private, as well as we could.

From Mindanao there is both bad and good news. Shortly after Aguinaldo's government was set up in Malolos, the natives and half-breeds grew so proud that they seemed to wish to rule everything. They became completely crazy; this word in all its force expresses their state. They sent emissaries to all the Visayan provinces even as far as Mindanao. Their behavior was the same as in all parts of Luzon; they traitorously slew the Spaniards and committed a thousand atrocities. Amongst these was the capture of fathers of the Society in spite of the will of the people. They seized on the goods of the church and did all sorts of evil; they made prisoners of almost all the fathers of the district of Surigao and Butúan, and of the fathers of the district of Misamis. The fathers of Cottabatto, Polloc, and Tamentaca were obliged to fly to Zamboanga with all the converts and the nuns, for the Moros (Mohammedans) of those regions cast themselves like an immense avalanche on the places abandoned by the Spaniards. We gave notice in time to the American Generals, but the troops were not sufficient for so great a territory; for you must know that this is a colonial empire greater than one can imagine and there is an immense field for thousands of missionaries. The fathers who were made prisoners were not maltreated, for on Easter Sunday, after the chant of the Alleluia, we heard that they were all at liberty, thanks be to God!

The fathers and brothers of the southeast coast, those of Dávao and some others from the interior were able to escape by means of an English steamer, which by the special providence of God touched the coast of Matti and Dávao. From there they were carried to Borneo—Sandakan—from which place we are expecting their arrival with many others from Zamboanga. Of the fathers who were in Dapitan we have heard that they are tranquil, that the Alcalde took prisoners some thirty or forty insurgents, who had escaped, and that everything was quiet.

This morning—April 4—the steamer "Puerto Rico" anchored here and the captain of the port tells us that there are at least forty-one of our fathers on board. General Otis has forbidden them to land. We shall see the General tomorrow and get permission to go to see them. I suppose though that we shall have to wade through an ocean of red tape.[1]

What about the state of religion here? It is certainly very bad. With the exception of the Archbishop of Manila, no bishop is in his own diocese. The Bishop of Nueva Caceres is in Spain on account of his poor health; the Bishop of Nueva Segovia—Vigan—is a prisoner and so are all the Friars besides. The Bishop of

[1] From a letter four days later than the above, we learn that our fathers at Surigao and Butúan, although at liberty, are still in danger; those at Misamis [according to the catalogue there are eleven fathers and seven brothers in this district] along with Father Galmés, superior of the residences in the district of Dapitan are prisoners. What has befallen the four other fathers and the three brothers of the residences of Dapitan is not known. Efforts are being made by the superiors at Manila to bring all to that place.—*Ed. W. L.*

Jaro is in Manila, and he cannot take possession of his diocese on account of its wretched state, and the Bishop of Cebu was obliged to fly to save his life. With this data you can imagine how things are.—"percute pastorem, etc." The revolution has taken on a character anti-Spanish and above all anti-religious in the highest degree. This does not come from the people, but from the leaders —Masons without exception, and "enragées." The people are Catholics, but ignorant, fickle, and consequently fond of novelty. They follow their rulers like lambs. Being very timid they do not know enough to protest, and indeed they cannot protest, for their leaders are brutal and inflict the punishment of death if any complaint is heard against the proceedings of those in command. The poor Friars, as I have said, remain in prison and are very badly treated, both by word and act. The Augustinians have at least 190 in prison, the Dominicans 163, the Recoletos (Discalced Augustinians) about 96, and the Franciscans more than 80. These figures are only approximate, for the religious themselves do not know the exact number. Many have died of hunger and bad treatment; others have been shot or knifed. It is impossible to recount the martyrdom which they have suffered and are suffering. There seems to be no chance for their obtaining their liberty; for the insurgents will give up everything rather than the Friars, whom they persist in holding and in maltreating. "Hæc est potestas tenebrarum."

I would wish that some or many of you could come here; the good you could do is incalculable; above all from the time when peace is declared. This peace however, seems to be lagging day by day. I say this because the hatred which the American soldiers have brought upon themselves is terrible. There is nothing to wonder at in this for war brings with itself necessarily many evil results. After some time, when the insurgents are worn out they will be obliged to submit at the discretion of the victors.

Let us go on to something else,—something actually sensational concerning the observatory of Manila. Doberck, the director of the observatory of Hongkong,—jealous for years back of the work of our fathers in Manila—has endeavored to take advantage of his relations with the Minister of War of the United States to destroy all the glory we have acquired. For this purpose he has done all he could to set us wrong with the American Generals. I think this will recoil on himself. Let me explain. The Secretary of War and the Secretary of Agriculture sent an account to General Otis of a communication sent from Mr. Doberck of Hongkong, in which letter it was said with great cunning, "that it was a great pity that the observatory of Manila should be in the hands of some priests of little ability and of very little scientific education, who take delight in sending out only very sensational notices or dispatches." Of course Doberck suppressed the words "Society of Jesus" and "Jesuits." Father Algué consulted about this with Mr. Becker, a famous geologist of your own country,[2] who said at

[2] Mr. George F. Becker of the U. S. Geological Survey.

once that the action of the Secretaries of Agriculture and War had not been correct, for the proper thing to do would have been to first ask information about the whole matter from Admiral Dewey and General Otis and then to act. He thought it proper that Dewey should be informed of the matter. Father Algué at once went on board the "Olympia" where he was received with the kindness which has always been shown him. The Admiral was surprised at what happened and said that he would take a hand in the game, and that he thought that Mr. Doberck would be routed and annihilated forever. In the meantime Father Algué sent around circulars to the merchants of Hongkong, Shanghai, and Japan, and to all the scientific centres, telling what had happened with Mr. Doberck; saying that from that date the observatory of Manila would suspend all communications with him. It is clear that a storm as frightful as a typhoon is gathering over and about to burst on Doberck. There is not a paper which does not speak in favor of our fathers, and of the services without number which they have rendered to navigation and commerce. I don't know how matters will come out with Doberck, but it seems to me that as a result of his unworthy trick he should be removed forever from his present position. I send your Reverence some of the pleasant answers we are receiving from all sides. Father Heude writes from Shanghai that the French Government is thinking of erecting an observatory at Saigon in charge of the Fathers of the Society. Father Froc is named for the post. If this comes to pass the observatory of Hongkong will lose its importance if it has any.

I hope that your Reverence will be satisfied with such a letter as the present one. I shall not fail to let you know whatever takes place. With kind regards to all the fathers and brothers, and ever at the command of your Reverence, I remain,

Your Brother in Christ,

FRANCIS XAVIER SIMÓ, S. J